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For the Recorder & Telegraph

christ in love. A Discourse deliv-Second Congregational Church and Marblehead, February 27, 1825. By

urse is founded on Phillipians i. Some indeed preach Christ even strife; and some also of good will. ach Christ of contention, not sinof to add affliction to my bonds: er of love, knowing that I am set ace of the gospel. What then? ing, every way, whether in pre-Christ is preached; & I thereyea and will rejoice."-And the our " serious, fair and candid atollowing topics of discourse viz. we to understand by "preachpreaching him in love

is it to preach Christ of envy, and e with such observations and adiect and the occasion suggests.'

to follow him in his discussion, make such remarks upon his prindeem important.

ussion of the first topic, the reauthor are often just and judiare happy to coincide with him in the truth of the following sentiments: octrines, duties and motives of the gosaught and urged according to their relae, and in their connexion with each othose subjects are to be presented, which als to our faith, addresses to our hopes. depressing the importance of others. inderstand by preaching Christ." p. 9. es, and duties, promises and threat-informs us of God, of the Saviour, hat which is to come, of our datiethe Redeemer, to one another, and to indeed prese ting all those subjects to the Gospe, offers to their attention.

an be more correct than these atiments and all their necessary should be deeply impressed upon every minister of Christ, and that regulate his conduct. We wish refully considered, as we shall nto use them often in the course

we admit the truth of the preced s, we are entirely unable to see consistency of other assertions othe same subject. On pages ccurs the following passage:

re truly do we preach Christ when the of religion upon which he himself test frequency and plainness, than s are made up with remarks rela-Of this latter subject we are not the scriptures. The knowledge which knoweth the Son but the Father. We exhibit Christ, in our preaching, in which he is to be received and emcharacter which he came into the ; viz. as the true Messiah; the Saour prophet, priest and king. And fficient to all the purposes of our salbeing able to form any correct or adwhat belong (belongs!) to his nature.
ich God did by him in attestation of the When we preach Christ in his ah, we preach him to be what he is; be judges of what is essential to who is the Messiah, and preach of y represent him to be what he is not, If denies. By preaching Christ then and preaching his religion, rather

then, admits that we are bound to hole of the religion of Christ, every sus of the Saviour and of our and yet that we are not comak of his person: that we are to the true Messiah and Saviour, ay rightly receive him in this ut being able to foruf any coreideas of what belongs to his naerts definitely on the 14th page, res " no where require of us of the nature of Christ, as essenfaith in him.

attend to his reasoning in sup-

te of Christ little is distinctly

not support the author's conald say that we are not preach of the nature of Christ s said on this subject in the soning would be good; but we that he will dare to say this. And that the Bible says any thing on nature of Christ, he is condemwn mouth; for he distinctly asare bound to preach every thing f God, and of the Saviour, and that we are not commanded to ing the person of Christ. Ei-, the author contradicts himself, assert that the Bible says noth-

ssubject. Let us now considother says on the 14th page. be understood to say that a minister s his views of the person or nature may be occasions when it is proper

briefly these, "We ought to preach every thing which the gospel informs us of Christ. 2. We are not commanded to preach of the person of Christ. 3. We may notwithstanding preach of the nature and person of Christ; that is, we may with propriety preach what we are not commanded to preach. Perhaps the author may say that there is no formal and express command in the Bible such as this:-Thou shalt preach concerning the person of Christ." But if he chooses to say this, it will be little for his credit as a reasoner; for does not a command to preach the whole gospel oblige us to preach every doctrine of that gospel? Do we need in the first place a general command, and then as many particular com-mands as there are particular doctrines.

Besides, who would suppose that a formal command, was necessary? Did St. Paul, when his heart glowed with the love of his Saviour, stop to inquire whether there was any express command as to a discussion of his nature?-When he thought of him, who, though rich, for our sakes became poor; who, although he made and upheld all things, became flesh and dwelt among us, that he might make atonement for our sins, did he need to be commanded to inquire whether it was God who thus displayed his boundless love, or a mere created dependent being? And is it possible that any one who loves the Saviour, should feel that a discussion of his person is a mere speculation of no importance to saving faith? Surely, if any subject ought to be near the heart of a Christian, it is this.

But the reasoning of the author proceeds as follows:-" The knowledge which we have of our own nature is very imperfect; much more imperfect must be our knowledge of him of whom it is said, no man knoweth the Son but

Would not this reasoning prove also that we are not bound to preach of the Father. Suppose, that I should reason thus :- " The knowledge which we have of our own nature is very imperfect; much more imperfect must be our knowledge of the Father of whom it is said, Canst thou by searching find out God?" Would not this be an argument against declaring the nature of the Father, of equal force with that which the author urges against declaring the nature of the Son?-Besides, the author ought to remember, that in the context it is said, " No man knoweth the Father, but the Son and he to whomsoever the Son will reveal him." Now is it any more difficult to declare the nature of the Son, when it is revealed to us, than to declare the nature of the Father? There are many things in the nature of the Father which we do not and cannot understand, and yet we may know that he is God, and exhibit him as such, and the same is true of Christ .- Let us look a little more closely at this formidable How do we know that the Father is God? We know it by his attributes and works, and not by analyzing things unknown, and unrevealed. In the same way do we discover that Christ is God. We find that he is called the true God and everlasting life, -God over all blessed forever,-and that he made & upholds, and governs all things,-and that he s the searcher of hearts, -and that angels are commanded to worship him, -and that the apostles and ancient Christians worshipped him and prayed to him .- In short, that the Bible ascribes to him the names, and works, and attributes, and worship, which belong to God .-And if these things do not prove him to be God, merely because we do not fully understand his nature, then the attributes and names of the Father do not prove that he is God; for we cannot fully understand his nature. And is it Can we never know the a God, till we can find out the Almighty unto

perfection? But although the author is disposed generally to exclude discussions of the nature of Christ, he is far more liberal as it regards his character. He says on page 8th, that he would by no means exclude discourses on the character and excellency of Christ. And that the truths which relate to Jesus himself, are among the most important which the gospel reveals. he asserts that the dignity of his character, as

far as it is revealed, ought to be urged with equency and fervour. And it is possible that the person of Christ has no connexion with his character or his excellence, or his dignity of character?-Does it make no difference in this respect, whether we call him, in the language of the apostle, " God over all, blessed forever," or a mere dependent creature? What should we say of a discussion of the character and dignity of God, in which nothing is said of his omnipotence and self existence, and other divine attributes and works? And how can we discuss the dignity of Christ, and yet omit the question whether he is a divine person? And on any hypothesis, how can the character of Christ, be discussed without discussing his person? Some think that he is a mere man, and some, that he is a superangelic being; but in order to discuss his character and dignity, they are obliged to discuss his person; and until the author can show that there is no connexion between the character and dignity of a being and his person, or else that the Bible says nothing at all of the person of Christ, must feel that he is entirely inconsistent with himself in this respect also: for he admits that we ought to discuss the character and dignity of Christ, and yet asserts that we are not

commanded to treat of his person. The author also admits that every thing which the gospel informs us of our duties to the Redeemer should be taught .- Now no duty can be more important than to pay divine honours and supreme reverence to him to whom it is and supreme reverence to him to whom it is has already said. His views due; and in order to decide, whether we are to of preaching concerning the worship Christ and to pray to him, we must of on of Christ seem then to be necessity decide whether he is God. Of course

we can neither know nor perform our duties to | their object the dissemination of religious prin- on the shores of Plymouth and braved every Christ until we know his nature. Neither can we determine how much be has done to save us without this knowledge. Many inspired apostles and prophets have been sent by God to instruct mankind, and have laid down their lives in attestation of the truth. Did Christ do nothing more than this? Or is he the supreme God, and did he become incarnate, in order to teach men and to exhibit a perfect example, and finally to make an infinite atonement for sinners? These questions must be answered before we can know what Christ has done for us, and our corresponding duties of gratitude

We are now prepared to estimate the truth of another sentiment of our author. He as-serts that the Scriptures so where require of us correct views of the name of Christ as essential to a saving faith in him, (p. 14) and that we may rightly receive him in the character of Messiah, and Saviour, and believe him to be sufficient to all purposes of our salvation, without being able to form any correct or adenate id as of what belong to his nature, (pp.

But what is that faith which does not imply obedience? Thousands have a speculative faith that Christ is the Messiah and able to save all who come unto him, and yet in works they deny and dishonour him. Is this saving faith And as a knowledge of many of our most important duties to Christ depends entirely on a knowledge of his nature, how can we perform them without this knowledge?

How can we have a saving faith in him, and yet be ignorant of our duties to him? How can we have a saving faith in him and yet daily ( To be continued ) dishonour him?

> For the Recorder & Telegraph. PRAYER OF FAITH.

MESSRS. EDITORS, -- Having observed in our useful paper, several Essays with regard to the "Prayer of Faith," no one of which has been altogether satisfactory to me, and as it is a subject of the utmost importance to every Christian, I have, although not much used to writing for the public eye, undertaken to give my sentiments as to what I believe belongs to a prayer of faith. It is evident, that the scriptures speak of more than one kind of faith; & that every Christian ought to know, when he addresses the Deity, what kind of faith is necessary for him to be in possession of

The author of the Epistle to the Hebrews, poke of a faith by which the worlds were framed by the word of God. Car Saviour spoke of the same faith, when he said " if you have faith as a grain of mustard seed, you may say to this mountain, be thou removed and cast in to the sea, and it shall obey you." But this is not the kind of faith which Christians are directed to have when they supplicate the Deity, either for themselves or others; yea the Saviour himself did not pray with this faith when he said, 'Father, if it be possible let this cup

pass from me," &c. I will now proceed to state what I believe to be the faith that every Christian ought to have when he approaches his Maker in prayer; and this, I think, is very clearly pointed out in the ninth chapter of Matthew, twenty eighth verse, where it is recorded, that two blind men came to Jesus, requesting that they might receive their sight; and as we know that our LORD always required faith in those who came to him for help, we cannot doubt, but that he, on that occasion, required of them that kind of faith which was agreeable to him, which was -" believe ye that I am able to do this." This is perfectly agreeable to the apostle's deon of faith when he said, "He that com eth to God, must believe that he is, and that he is a rewarder of them that diligently seek him, that is, we must believe that he is a God of all power, and is able to answer all our requests, and that he will do it, in and through the Mediator, so far as shall be for his glory; for I believe this is always implied in a prayer of faith. Our Saviour certainly believed this to be the case, when he was just entering upon his last sufferings, and prayed, "Father, glorify thy This is also the doctrine taught by the apostle John, in his first Epistle iv. 14. And this is the confidence (or faith) we have in him, if we ask any thing according to his will, he heareth us." And there seems to be nothing more implied in the text quoted by your correspondent C.concerning God's giving "the Holy Spiritto them that ask him." Our Saviour is there making a comparison between the love God bears to his children, and that which an earthly parent bears to his; and shows that God is far more willing to do good than any earthly parent; but that by no means implies, that God hath bound himself to grant all the requests made by his children; for they know not how to pray as they ought, and ofter ask for things which would not be for his glory nor their benefit; neither would any parent grant the request of his child in like circum-

I conclude therefore, that it is the duty of all Christians to pray,& to pray earnestly for those things which they believe will be for God's glory & for the good of themselves & others; but at the same time to submit the issue of their prayers to him, who perfectly knows in what manner it is best they should be answered. A LAYMAN.

For the Recorder & Telegraph. EXTRACT OF A LETTER

From a young gentleman in the State of Mississippi, addressed to the Assistant Secretary of the American Tract Society.

SIR,-I have for some time observed, with the liveliest emotions, the operations of the various charitable institutions, which characterize the age in which we live, which have for

ciples, and the extension of the Redeemer's danger for the sake of enjoying that religion

In reading the religious publications of the day I have been gratified to learn that the labours of the Society of which you are Assistant Secretary, have been signally blessed; and that much good has been done by you. I have for some time thought I would use some exertions to have your Tracts circulated in the southern ers, on Sunday, to partake of a sumptuous dinand western states and territories where we are destitute in a great degree of the means of grace. You are, I suppose, apprized that there exist but very few charitable institutions of is more deplorable than you perhaps THINK, I shall take the liberty of stating the following

In eleven adjoining counties in three of the western states (to wit) Tennessee, Alabama & Mississippi, most of them exceedingly fertile, containing a vast quantity of wealth, and embracing a population of at least 80,000 souls, which is daily increasing rapidly, the number of preachers any ways distinguished for useness in their profession, does not exceed half a dozen! And what is still more alarming, of this small number, there is not one regularly educated! In the whole of this extensive and beautiful country (a more beautiful than which is perhaps not to be found in the Union,) rapidly populating with wealthy and intelligent inhabitants, there is not one ambassador of Christ who is prepared by a regular education for the discharge of the solemn duties which devolve upon him! not one Sunday School, not a Missionary, Tract, or Education Society! To a person unacquainted with the situation of our country, the thought would naturally suggest itself-What is the character of the people in this deplorable situation? Strange as it may seem from our want of gospel means there are amongst us a great number of professors of religion. A large majority of our inhabitants are emigrants from the older states, where they experienced the benefits of a regular ministry, and some yet retain a due sense of its importance. Others, indeed, have acquired the dissipated habits which prevail to an alarming degree among us. The majority. however, are disposed to encourage morelity and religion. The rising generation present a spectacle of misery to the eye of the patriot & philanthropist. Owing to the negligent manner in which they are raised, they are unacquainted with the principles of Christianity. Many of them have acquired habits of dissipation, and but few are advocates of virtue cause. This is evidently owing to a want of moral instruction. Hence the necessity of inday Schools, Tract Societies, &c.

Amongst the 80,000 souls which the afore said eleven counties are supposed to contain, there are at least 10,000 free voters, men over twenty one years of age. I believe on an average. these 10,000 would be willing to contribute one dollar each per annum to the support of ligion, independent of what they now This would be Ten Thousand Dolars. What a vast deal of good would this sum accomplish, if economically expended in procuring Domestic Missionaries to labour amongst us, organizing Sunday Schools, Bible and Tract Societies, and other charitable institutions! And were these Societies once established amongst us, their object explained, and the effect they would have upon Society seen, no doubt public opinion would soon b in their favor, and then any sum necessary to carry them on extensively might be easily procured. Thus a part of that money which is now so profusely squandered away for spirituous li quor and to satisfy other sensual desires, would be appropriated in the most noble of all pur--the extension of the Redeemer's king-

Heretofore there has existed in the minds of the western people, a prejudice against missionary institutions, which, no doubt, originated in their ignorance of the principles upon which those institutions are founded. No doubt when the Christian community become informed on the subject, these institutions will meet their entire approbation,& receive their undivided support.

My Christian friend, can you now tell me ow I can be useful to these people by distributng Tracts among them? I know not how to proure Tracts. I know of no Depository wi ss than 300 miles from this, (the one at Mo-Can you not devise a plan by which we could have one established in our county. am unacquainted with your plan of establishing Depositories. I would observe this though, the great northern mail passes through our county f that would be of any advantage. There are also several missionaries labouring to evangelize the Indians in the Choctas and Chicka tow nations, in this vicinity. They, I suppose, dispose of many Tracts, and could be supplied from this county. Should you think it advisable to establish one here, you will do well perhaps to correspond with those missionaries the subject. I will do all I can for it. I should be extremely glad to be employed in distribu-ting Tracts. The Swearer's Prayer I am anxious to obtain. Swearing is lamentably prevalent here.

> For the Recorder & Telegraph THE SABBATH.

With much satisfaction and pleasure I perused the strictures, published a few weeks since in the Recorder & Telegraph, upon the visit of Gen. LAFAYETTE, together with the Governor of Massachusetts and others, to the residence of President Adams in Quincy, on the holy Sabbath: but have never seen or heard of their being either published or noticed in any other paper. Why is this? Can it be that the descendents of those pious pilgrims who landed

which was dearer to them than life itself, are become so indifferent about supporting those laws and regulations which are essential to the well-being of society? Heaven forbid. Some observations were likewise made, (with great propriety,) upon Mr. Monroe's going on board a seventy four gun ship, with a number of othner prepared by the commanding officer. Can it be expected, when the Chief Magistrate of the Nation pays so little respect to the Sabbath, that the people will reverence it? However we any kind in the western country. But believing that our situation in a moral point of view our mountain stands strong, yet how easy is it our mountain stands strong, yet how easy is it with Him who has the elements at command, to blast all our flattering prospects. Let us look at the Jews, that highly favored nation, and see how God by his prophet promises the richest blessings unto them if they observed and reverenced his Sabbath: but denounced the severest judgments upon them if they disregarded and profaned it. By the prophet Jeremiah he tells them, "If ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city, on the Sabbath day, but hallow the Sabbath day to do no work therein, then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots and on norses, they and their princes, the men of Judah and the inhabitants of Jerusalem, and this city shall remain forever. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, & it shall devour the palaces of Jerusalem, and

shall not be quenched." And ought not we to take warning! We are Il sensible that in a republican form of governneut, the rulers feel their responsibility to the people, from whom they receive all their pow-And if the people bear a decided testimoy against any improper conduct in them, they ill soon see a retorm. Then how ought every itizen, who wishes well to his country, to lift his voice to prevent those evils coming upon us which rave befallen other nations for the commission of those sins of which we are so aggravatedly guilty. I am sensible of my inability to do ustice to this subject. But if these few lines hould be the means of calling forth the talents of those who are able to rouse the people to a seuse of their duty, I should feel myself amply compensated for the mite I have cast into the A LAYMAN.

From the Christian Gazette TRUE VALUE OF UNIVERSALISM

IN A DYING HOUR. ME. EDITOR,—The person alluded to in my last piece—"Loud Preaching to Universalists," contained in the Gazette of the 12th inst. has since departed this life, and we trust, is at this moment in heaven, rendering that honour to Christ, which, some weeks before his death, e, in common with Universalists, refused to pay the Divine Redeemer.

As his last end was peculiarly interesting, and his departure gloriously triumphant, brief account of some of the particulars, will no doubt afford Christians much satisfaction, and may be profitable to those who are yet disposed "to believe a lie, that they may be

Before his last illness, he was a professed Uvirersalist, and was frequently heard to say, "I firmly believe the doctrine of Universalism. And, like many others, he determined to trust his eternal all upon its truth. What a mercy that he was not left to perish under that

After he became sick, and was conscious of approaching dissolution, he began to examine the doctrines he embraced, and which were now to support him in the hour of death. He soon discovered, to use his own words, that "Universalism may do to live by, but not to die by." He found that all Universalists, even in the service of their faith, are cursed—for "cursed is every one that putteth his trust in an arm of flesh." His hopes, therefore, of a happy immortality were soon dissipated, and the reality of a hell, burst upon his astonished view. Finding that his former hopes were but a delusion. and seeing his awful situation, as being aposed to the Almighty vengeance of God, he gan to inquire, with much earnestness of soul, ' what must I do to be saved?" tions were pungent, and to adopt the expression of a Universalist who visited him, and who was thereby convinced of his error, "if ever there was a penitent, Mr. -- was one indeed."-During his conviction he was frequently observed weeping, and often expressed his sor-

A friend, when leaving him one morning, very affectionately urged him to go to Christ

A friend who went on the 6th inst. told me. that he then appeared to be near death. He quietly approached his bed-side, and asked him how he felt. He replied, "I am dying, This friend then asked him whether he was resigned to the will of God .- He answered, " perfectly resigned." His friend, in order to try the reality of his change, as it regards his former belief, inquired, whether he thought it would be just in God, to cast him into hell .- He replied,

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he made no reply, but manifested much con-cern of mind. When the same person entered the room in the afternoon, he observed, "O I have found the Saviour-O how precious is Jesus," and with a heavenly smile upon his countenance, clasped his hands together, appeared to be silently addressing his Divine

but I bless the Lord for sending you here to confort me in my last moments." This friend with tears in his eyes, " O yes, perfectly just to making it the means of preparing me for death." His friend then asked him, whether he was really prepared for death, and whether he could say, Come Lord Jesus, come quickly. -Raising his eyes to heaven, he exclaimed " Come Lord Jesus, come now." His friend. together with the rest in the room, then sang the following beautiful hymn: "When I can read my title clear," &c. and when they came to the two last lines, he joined in singing them, and notwithstanding his extreme pain and weakness, sang louder than any of the rest— "And not a wave of trouble roll, Across my peaceful breast." In consequence of this great exertion, he was nearly exhausted, and appeared as if departing, to realize that peace of which he had just been singing with so much rapture. He soon however recovered, and looking at his wife, very affectionately observed. dear, those words are so precious, that I could not help joining in singing them, but I am now going."—Here he closed his eyes, and am now going. his friends unwilling to disturb him, withdrew. The last time I saw him, he was too weak to say much-I endeavoured to strengthen his

cast me off forever." After a few moments he observed, "my pain of body is very great, but

I bless God for sanctifying it to my soul, and

mind for his last conflict, by presenting to his view the all-conquering Saviour, through whom he might be enabled to exclaim "O death where is thy sting, O grave where is thy victory;" and whenever I mentioned any of the promises of God, he would lift up his hand in token of his delight, but most particularly would he manifest his joy, when any thing was said of Jesus Christ. Before I left him, I asked whether I should go to prayer with him-He answered, "Yes." Whilst at prayer he appeared to be much engaged, and frequenthe would say, "O dear Jesus-O precious Re-When leaving him, I observed, I deemer." hope we shall meet each other in heaven-He gave me his hand, and after praying for the blessing of God upon me, he replied, "I indeed hope to see you where we shall never part."

Several days before his death, when observing his wife weeping he said, " O do not thus distress me-do not weep;" and referred her for consolation, to Jer. xlix. 11. Leave thy fatherless children, I will preserve them; and let thy widows trust in me

He said very little the day before his death, and what he attempted to say, was uttered with great difficulty. But just before his departure, to the astonishment of all in the room, he cried out with a loud voice, "Ohappy, happy Canaan
—I would not give up the glories I behold,
for ten thousand worlds:" and then sang the following hymn.

On Jordan's stormy banks I stand, And cast a wishful eye
To Canaan's fair and happy land, Where my possessions lie O the transporting rapt'rous scene,

That rises to my sight!

Sweet fields array'd in living green, And rivers of delight! All o'er those wide extended plains

Shines one eternal day; There God the Son forever reigns, And scatters night away. Fill'd with delight, my raptur'd soul Would here no longer stay; Tho' Jordan's waves should round me roll.

Fearless I'd launch away. The Rev. Mr. Patterson, who visited him :

few hours before his death, told me, that when he asked him on what his hopes were fixed-He exclaimed with much animation, and confidence, " none but Jesus, none but Jesus, none but O who can help saying, " Let me die the death of the righteous, and let my last end be like his.'

I have already perhaps occupied too much space, yet permit me, before I close, to say a few words to Universalists-My dear readers, I would address you affectionately and with an ardent desire for the salvation of your What is your doctrine good for, if it is unable to support you in a dying hour .- That it is unable to afford comfort in that hour, when most of all it is wanted, we have had many proofs-the case mentioned is the second in the N. L. within a few months, and in both instances, it was explicitly declared to be unable to afford any consolation. Hear the voice of him of whom we have been speaking, who, but a few days before his departure, in a conversation with a Universalist observed, " I have tried Universalism; but indeed I could not die in that belief." O methinks, if your consciences are not completely seared, if your hearts are not more impenetrable than the adamantine rock, had you witnessed the expression of his dying countenance, and the carnest manner in which he urged his friends to renounce that fatal doctrine, you would have received an impression, which would have caused you to renounce Universalism forever. O that God would enlighten your minds to perceive the truth, before your eternal destiny is unalterably fixed. O that he would dispose of you now to repent of your sins, and render the honour to Jesus, which as God, he justly commands .- And then, having your trust in the omnipotent Saviour, your faith shall remain unmoved in death, and shall inspire you with holy confidence in the last day, when Universalists shall shrink from the view of the omnipotent Judge, and call ia vain, upon the rocks to hide them from his holy presence. March 15th, 1825.

## MISSIONARY.

THE CAUSE OF SIX HUNDRED MILLIONS. From a Discourse by Rev. Dr. Blythe, of Kentucky, at the opening of the Synod in that State.] "The Church has assumed to berself the sublime and god-like work of enlightening the WORLD. This

is one of her most interesting attitudes.
"Among all the countless millions who have peopled our world during 6,000 years, only two men have been found, who have probably indulged the chimerical hope of conquering the world by arms. The madmen of of Macedon and of Corsica, have both passed away, and with them have perished their projects Now, the idea of subjugating the WORLD to the control of PRINCE EMMANUEL, is one that plays warmtrol of PRINCE EMMANUEL, is one that plays warmly about the heart of every true son of the Church.

Prince Galitzan, Lord Gambier, Elias Boudinot, and
their countless fellow labourers, have but nerved and
put into operation the faith and hope of Newton, of Addison, of Tillotson, of Doddridge, and of thousands such men. Modern Christians are applying active labour and effort to those things which were but in pros-pective and hope to our forefathers. That the subju-gatior of the world to the faith of the gospel, is a

we are willing to grant; but that it is a chimera, we do positively deny, and hope to prove presently.
"To the CHURCH, I this day solemnly address my-

self. I call upon her to come and survey again the elevated ground she has assumed. It is too late now to talk of difficulties. To the declaration of her Lord, WE ARE THE LIGHT OF THE WORLD. Church has returned her solemn and deliberate AMEN, "Yea, Lord, we know that we are the light of the world, and the world we will enlighten. We will roll back upon guilty infidelity, in full tides of Gospel blessedness, the scoffs and contempt she has cast upon our We will penetrate the cave of Mecca with of heaven. We will spread a Gospel day efforts. the light of heaven. through the almost interminable darkness that lowers Asia and Africa. We will carry again to the family of Abraham, that lamp which they extinguished with the breath of malice." Nor are these mere boast. gree alive. The Church is beginning to put on, not only her beautiful garments, but her She pours floods of tears over the impenitent-sh commiserates the heathen—she enters the abodes of wretchedness—she exults in the triumphs of the Cross -she mourns over the waste places of Zion-she train: up her sons to be Christian heroes -she nurses the schools of the prophets—she multiplies Bibles by mil-lions—she sends her dauntless Missionaries wherever they are called for—she prepares asylums for convert-ed and persecuted Jews—she goes into the highways and streets, and fills her sabbath schools with myriads of children-knowing that the silver and the gold are the Lord's, she devotes her millions to the support and pread of the Gospel-she covers up party spirit e mantle of charity, while she contends earnestly for the faith once delivered to the saints-and from her humblest knees, she is ever saying to her Lord, "thy reign come, and thy will be done, upon earth as it is in

Under the second general head, "the duties of the urch," are found the following practical and excellent remarks.

We do not hesitate to say, that no family is at all ished with the means of grace, that is not furnished with a religious newspaper; and we long to see the time, when the pastors of our Churches, after having as-certained the presence of a Bible in each family, shall next feel themselves bound to inquire for the presence of those weekly or monthly messengers, which herald the triumphs of Messiah's kingdom, and bring practical Christianity to the eyes and feelings of our nily among us is without a political newspaper! And how many hundred Christian families nev-er see a religious register of any kind! Is politics then of more importance than religion? Is it of more importance that the minds of our children keep pace with the policies of the world, than with the triumphs of the Mediator's kingdom?

"Another duty on this subject presses itself strong-We all know that there are thou upon' our mind. sands and tens of thousands of associations in the Church at this moment; they are differently denominated, but their object is one and indivisible. note the coming of the reign of Christ. iak no proposition is susceptible of more distinct oof, growing out of our very nature, and drawn from vious Christian duty, than that every child, in every Christian family in the whole Church, should be member of some one of these associations. And to me it is a mystery, how Christian parents can employ themselves, in putting their children forward in the world, as it is called, and utterly neglect to pur-sue that course with their children which would so obviously tend to blend their feelings and interests with that cause which involves all worldly and all eternal interests. I know of no mean of grace, that at so tender a period addresses itself so powerfully to the feel ings of children as this. It is making them feel that they are co-workers with God and with his Church, before they can work for their parents or earn their It is giving them an elevation and a stand in society which cannot fail to have the happiest effect upon their moral and social character. Let not the atter of expense be plead by any person. There is not one child in ten thousand, even descending down to the poorest orders of life, no, not one in fifty thouand, that might not, by proper care and management on the part of parents, be taught, either to make or to spare more in each year, than would constitute a mempership in some society of this kind."

## From the Religious Intelligencer.

LETTER FROM DAVID BROWN. Through the kindness of a valued correspondent, we re permitted to publish the following letter from David Brown the Cherokee preacher, to a friend in Fishkill

Talony, Cherokee Nation, Nov. 1st, 1824. Dear Frigid,—Since I had the pleasure of seeing on, I have passed various and some very unpleasant cenes. My transition from one place to another have seen the cause of my silence. Thus far the corresdence that I held with my numerous friends has been almost suspended. No letters have I received from your part of the world since my arrival in the Cherosee Nation. It is presumed however that my friend to not know where I am. I wish now to resume the pleasant correspondence formerly held with you and my friend in Fishkill. Be assured, that neither time or distance shall crase from my bosom an affectionate remembrance of the many kind offices and favors you Since I left Andover my travels have been extensive through the wild and howling forest.—On both sides of the Mississippi have I travelled. I have ust come a journey of six hundred miles. I had wim some rivers on the way. I left Dwight in the couth of September last. The primary object of my visit to this country is to attend the National Council ow in session at New-Town, about thirty miles south of this place.

The posture of National as well as Missionary affairs in this country is very favorable. Equitable and wholesome laws are enacted by the council to protect and to regulate the conduct of the people. There is a National Academy in contemplation. Some Cheroke gentlemen have already subscribed one thousand dollars o aid in erecting the necessary buildings. There will also be a National Library at New-Town, the Metropois of the nation. In different parts of the nation nu-nerous Cherokees have embraced the Christian religion.

I usually preach in the sweet language of Cherokee.

I lately passed through Creek Path, and visited the rave of my fond sister Catharine, who is now I hope the peaceful kingdom of Christ.

I shall remain a considerable time at Creek Path,

here I shall expect to receive a letter from you.
The Lord our Saviour remain and abide with you orever. Yours very respectfully, DAVID BROWN.

LEFTER FROM A FEMALE MISSIONARY.

From the Western Luminary. The following unaffected letter from Miss Fanny Goodridge, formerly of Lexington, Ky. will be read with interest by the friends of Missions. She is a missionary teacher, at a station in the North West, a-mong the American Indians, under the care of the Baptist church.

"Carey, St. Josephs, January 19th, 1825.
Dear Brother and Sister,—When I last wrote to
you, the good work of God had just commenced in our
mission family. I am rejoiced to tell you that its still
continues. Never did I see the power of God so conspicuously displayed in any former revival of religion, as it has been of late in this family. To hear the Indian children relate the exercises of a true penitent, (some of whom could not speak English at all, and others nt very imperfectly) to hear them tell what bad hearts they had, what great sinners they had been-that they were afraid to shut their eyes in sleep, lest they should awake in the bad place; and then hear them say they had lost their burden of sin and guilt— to hear them tell how precious Christ appeared to them, that they hoped he had pardened their sins, has been truly affecting and comforting. The small children are seriously concerned. Some we hope have experienced a change of heart, who have not yet been baptized. Ten were baptized in six days, viz. the profession of faith in Christ.

high assumption, an imposing attitude of the Church, Black Smith, one an old man, a German who assists in the work of the kitchen—(he has been brought up as ignorantly as the poor Indians, who roam these forests; he gave a very great and satisfactory evidence of a work of grace)—8 of the Indian children, the eldest 20 years old, the youngest 11. I think it would be pleasing to you to hear the exercises of one or more of the children in their own words. The following is a literal specimen.

When you baptize Mr. French, then I think I was very bad too-I thought I would quit every thing that is bad, and sometimes I forget it. Then I be very sorry, then I think I will be good, and I come to where the boys play, and say something bad, and I do bad too. Sometimes it seems in something bad, and I do bad too. Sometimes it seems in some body speaks to me, and say, never mind, you need not be good now, it metimes I feel sorry, and I try pray; & can't pray; and I get down on my knees to pray, & then I feel ashamed, and I cant pray; my heart seem very bad, and I thought nobody so bad as me; and it seem like I see all my wickedness, and it all come upon me and I feel like I was sinking down to the bad place. Last Friday I was in the kitchen; I feel bad, and I go out in the night and stand by myself a long time, nd feel so sorry for my sins, and it seem like they all come on me; there I try to pray; & can't pray; then just ay in my heart, Lord take pity on me, and it seem like e did not hear me, and would not forgive me. I stay long time and cry. Then after that, while I stand here, the heavy was all gone and I feel light. Then I go in the school house to prayer, and when they sing, seem like I never heard that before; my heart feel ery glad. I don't feel happy all the time, sometime all seem dark. To-day I feel very well. love God, my son?" "I don't know, I ought to love him, but I am so wicked I cannot love him as I want Have you thoughts about Jesus Christ? What did he come into the world for? "To keep s from going to hell-to save us poor lost sinners. account is written as nearly in his own

ords and style as possible. The children, instead of spending their evenings in lay, read the Scriptures, sing and pray. Some of the eighbouring Indians are serious. O that the good ork might spread among the poor Indians; that this ifderness in a spiritual sense might bud and blossom like the rose .- Surely the set time to favor Zion is May we be enabled to praise the Lord for his goodness & his wonderful works to the children of men

### REVIVALS OF RELIGION.

From the N. Y. Observer. REVIVAL IN ORLEANS, N. Y.

The Rev. Daniel Nash, who was employed by the New-York Domestic Missionary Society, to labor for six months in the town of Orleans, Jefferson county,

N. Y. makes the following report: "I have spent 26 Sabbaths & in all 162 days, amongs the people of Orleans. I have preached 163 sermons ttended 58 conferences, and prayer meetings; 16 meetings of the church session; 5 meetings of society; 3 ngs of the church session; 5 meetings of society; 3 unerals; 1 meeting of the Bible department; and celeprated 2 marriages. In that section of the town where have laboured, 37 have obtained the hope of salvaon, by grace, through the blood of the Lamb. A part them have united with the different communications the residue have, as yet, made no public confession. tized 2 adults, 5 children, and administered the Lord's upper 6 times. I have also made 448 family visits.

The people of Orleans are industrious, but poor Their settlement was begun about 6 years ago on land not then claimed by any body, and chiefly by poor men with families. They have made great improvements, and have begun to live comfortably; but now their lands are claimed; and if their landlord should be seere with them, it is probable that many will be oblis d to leave their habitations. The Presbyterian church has to v 47 members; & it is expected that a few more will soon be added. The people of Orleans are probably as wiling to help themselves as any other people is similar circumstances; but it is not probable that they can immediately settle a minister. They need encour gement. There is still some serious attention amongst hem: a few pray fervently, and we find here and there one coming into the kingdom.

In a posteript to his letter, Mr. Nash states that a society has been formed in Orleans, auxiliary to the United Domestic Missionary Society, and that \$12 have

REVIVALS IN LOWVILLE AND MARTINSBURGH. The Rev. Phiness Camp writes from Stowsquare, in e town or Lowville, Lewis county, (N. Y.)

the date of Jan. 3d, as follows: "Stows-square, the place where I labour, has lately been singularly blessed by the Great Head of the church, the church having received an accession amounting to S6 souls; 20 or 30 more are expected to join. have also to add that a revival of religion has com menced in Martinsburgh, an adjoining town, where the Rev. David Kimball labours one half his time, and where I am urgently requested to labour, supplying the desk, a part of the Sabbaths vacant. The season is to that people highly important. They hope to gain strength from this refreshing, sufficient to support the Gospel among them the whole time. I have also the pleasure to add, that there are favourable indications of a gracious work in the village of Lowville, lying between Mr. K. and myself, and where he has la-

## REVIVAL AT LOCKPORT, N. Y.

The Rev. Aratus Kent, one of the missionarie the U. D. M. Society stationed at Lockport, in a let-ter to Peter Hawes, Esq. of this city, dated the 15th of March, says, "You will be gratified to learn that 22 are propounded for admission to the church the next Sabbath, that the work of God's grace is still going on here, 2 or 3 having obtained a hope within the last ten days; and that in Cambria, a town adjoining, there is a good work begun, 8 or 10 having quite recently come out from the world and devoted themselves to the service of God."

N. Y. Observer.

# FEELINGS OF A NEW-BORN SOUL.

From the Utica Recorder. MR. HASTINGS-I have been favoured with the erusal of a letter from a gentleman at Lockport to a friend in this village. With permission I send you a few extracts, which may, perhaps, be interesting to the readers of your paner.

"I feel a radical change in the disposition of my heart; and in some measure, my obligations, to love, serve and obey that Saviour who hath purchased me with his blood. O, the admiration that I feel when thinking of this purchase that I who am but a poor worm of the dust, should be advanced to such dignity -that I, who was but lately groaning, weeping, dy g, should now be full of peace and joy in believing. How astonishing the difference between our deservings and our receivings! O who can fathom unmeasurable love! If worthiness were to be the condition of our admittance to heaven, we might sit down and weep with St. John,-" because no man was found worthy.

O, my dear friend, we have had abundant reason to bless and praise our Divine Redeemer for his mercies to us, in this wicked village, the past winter. seen many stout-hearted sinners, brought to bow at the foot of the cross, and among the chief of them, I have myself been made to weep over my past sins, and to see that I have been blinded but too long—almost to utter destruction, and, at length, to resolve to be wholly at the disposal of my Lord, who hath bought me with his blood, and will, as I trust, bring me to his glory. Eternally blessed be that hand of love, which hath drawn the promise, and will, I believe, give me trength to persevere to the end, and may I never disclaim my Lord, nor renounce my allegiance to him nor my resolution to enter into covenant with him."

Revival in Africa .- A letter recently received om the American colony of Liberia, in Africa, says, "Unexampled prosperity now exists in the colony, and God has blessed it with an earnest attention to the things of religion. About thirty have recently made a

## LITERARY & SCIENTIFIC.

"HERALD OF TRUTH."

We have received the first number of a Swedenbo gian publication, issued at Cincinnati, Ohio, and entitled the "Herald of Truth." The editor, Mr. Nathaniel Holley, is a minister of the New Jerusalem Church.

In his introductory remarks, the public are informed that "by the New Jerusalem is not to be understood a ect or party, like the common denominations of religion, but a new and distinct Church. When the Isra elitish or Jewish Church, by reason of evil and falses, came to an end, the Lord in mercy immediately raised up a New Church, which may be called the first Chris This was at the time of his first advent. But this church also, as he foretold, has split into nu merous and conflicting parties, and in consequence of being led away by the love of self and the love of the world, all its truths have become falsified and all its goods adulterated. The final consummation of this church is foretold in these memorable words of our Lord. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from It is generally supposed that this passage relates to the destruction of the visible creation, more particularly to the material world, on which we But this is a mistake, and the opinion has arisen from a misapprehension of the sub-The truth is, all these prophecies relate to the church, and not to the material creation, or to our worldly con-\* \* \* \* \* " By the sun being darkened, is signified that all true charity, in the church as a church, is obscured, or become lifeless. By the moon not giving her light, is also signified that all true faith is lost or become extinct, and by the stars falling from heaven is shown that all knowledge of the truths and goods of the divine word have faded away and finally

To prove that the sun and moon may signify the things above mentioned, he refers to the use of these terms in the first chapter of Genesis, which he considers as " a description of the spiritual creation; that is, the regeneration of man." Putting this construction upon the language, he thinks we shall " see why the creation of the sun and moon was on the fourth day for by the sun is represented true charity, and by the moon true faith, and by the several days of creation is signified the several states or degrees that a man must pass through in the progress of regeneration, and he must arrive at that state which is represented by the fourth day, before he is capable of receiving and enjoying true heaven-born charity and saving faith.

Mr. Holley makes no hesitancy in applying to his church, that sublime prediction in Rev. 21: 2, 3 .-And I, John, saw the holy city, New Jerusalem, oming down from God out of Heaven, prepared as bride adorned for her husband. And I heard a great voice out of heaven, saying behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God. "The members of the New-Jerusalem, believe," says Mr. Holley, "and think it their duty to declare, that this new order of things ommenced in the year 1757, when the former, or firs hristian church, with all its branches ceased to exist any longer as the true church. And it is capable of demonstration, that from that period, a great change has been gradually taking place amongst men. The chains of bigotry, ignorance, superstition, and tyranny, have by degrees been broken, and the mind of man, is the same proportion, has been emerging from that state of mental slavery, in which, for many centuries, all its noblest powers and faculties were blighted or destroyed. At that time also, the Lord opened a new ommunication between himself and man, through the edium of the New-Jerusalem, and through which he could infuse into the human mind, in proportion to its capacity for reception, the light and liberty of heaven.

On such language as the above we make no comments. It is quoted, merely that our readers, unacquainted with the strange doctrines of Swedenburg, nay see a little what the system is, and in what man-

## NEW ENGLAND BIOGRAPHY.

Messrs. JOHN KELLY and JOHN FARMER, of Concord, N. H. are preparing for publication a work to be entitled " The New England Biographical and Genealogical Dictionary," comprising such information as can be obtained of persons residing, or having resided, in either of the New England States, who have had a public education, or have been distinguished as statesman, lawyers, divines, physicians, or who have figured in the military, judical, civil, or literary history of New England.

Such a work is undoubtedly a desideratum, and we should think would command a very honorable patronage;-especially as few men in our country are probably better fitted to accomplish it successfully, than those who have actually undertaken it.

# NEW PERIODICALS.

Proposals are issued by Messrs. Willard Badger and Royal L. Porter, the latter a graduate of Williams College, for publishing a new semi-weekly paper in this city, to be entitled the "American Traveller." It is to commence on the first Tuesday in July. A "Stage Register," giving an account of the various lines of stages and steam-boats in the United States, will be published as a supplement to the above, once in two months. Price of the two, \$5,00 per annumof the Traveller only \$4,00.

A new Paper entitled " American Journal of Leters, Christianity, and Civil Affairs," has been recently commenced at Princeton, N. J. Edited by Mr. Robert Gibson.

A Roman Catholic Paper entitled the "Truth Teler," has been commenced at New-York.

We learn from a note appended to the Report of the American Colonization Society, that the first number of the " African Repository and Colonial Journal" is now ready for distribution. Published monthly at Washington-price \$2, per annum. Orders and communications for the work should be addressed to R. R. Gurley, Washington, D. C.

## EDUCATION IN CANADA.

Extract of a communication to the Cannadian Spectator.—"On the other hand, the Province possesses without much expense, and almost gratuitously a system of education as liberal as possible, proper for all tastes, and capable of instructing all persons in the ciences for which they are suitable, or who have genius for them. There were, at the beginning of 1822, t the expense or under the influence of the Catholic Clergy, in the district of Montreal alone, 118 schools (comprising two large colleges) governed by 136 masters and mistresses, and instructing 3712 children of either sex. They have been augmented since, among others, by two schools in which are taught the Belle-Many of these schools are gratuitous, and in others, instruction, even of the highest kind, is received at little expense. When there can be shown in any which contains only 178,039 souls, (the anount of the population of the district of Montreal in 1822) a greater number of schools as well maintained and better frequented, we may then complain of the insufficiency of the establishments of the clergy for edu-

Labour Lost .- A learned man of Naples, Martorelli, occupied himself for two years in writing an enrmous memoir in order to prove that the ancients were unacquainted with the use of glass for windows; and fifteen days after the publication of his folio, a house was discovered in *Pompeii*, all the windows of which were pained with glass.—Nat. Gaz.

ABUSE OF WORDS. Correctness and good taste are most fended every now and then, in our w Gotham, as well as in some o the misapplication of certain favor time being, which are even interla sations of what are called the be-The word elegant was the reigning ago; every thing that was much there was elegant rhubarb, elegant elegant shoulder of mutton.—Now en splendid; splendid beef stake, splendid did scizzors are actually advertised in and so are "6 splendid gentlemen's w

USEFUL INVENTION Much curiosity was excited about ain tarday evening in the Strand, by the gentleman on horseback, from wh ight issued forth, and showed the pa yards before and round the head of his h as in day time. He stopped at our found on examination that the light p set of lamps of his invention, one of under each stirrup, and having three emitted in front, a blaze, which v rider's feet from rising to dazzle his the foreground with such power as t impediment visible, and in the darkest night as in the br lamps are supplied with common ly arranged, that the light is not by the motion of the horse. The his name, Mr. Peat, No. 167, Pie den from Romford, in Essex, to tow were in as good order, and she when he set out .- London pape

Natural Science. - A singular for been lately disclosed, while bor this town. For the first thirty yards were not affected in any manner out beyond that point they became po magnetic power, which continued to the depth of sixty yard attraction ceased, and the boring is without any effect being produced upo the ordinary way .- Leeds, (Eng.) pag

Zerah Colburn, who has been s onderful mathematical power much in Europe, and over the United State Burlington, Vt. where he proposes to or for instructing in the French language.-

Madame de Genlis is to receive upw francs for her Memoirs, which, with so she has consented to publish. They are same day in England, France, and On Tuesday, last week, 112 ger

rees as Doctors of Medicine from Pennsylvania—On Monday prev received similar degrees from the I Rev. Gameliel S. Olds, late Profess ollege, has been elected P

Athens, Georgia.

Free School.—The Free School at B. ablished and supported by the late John ( that city, now affords instruction to & 160 girls, and is, in all respects, in the

# RECORDER & TELEGRAP

BOSTON, APRIL 16, 1825

DOCTRINE OF THE TRINITY The last Christian Register, still insisting Atheist's argument from common sense aga istence of Deity, is entirely different from the sense argument of Unitarians against the Tr dertakes to explain the difference, as follow one has reference merely to difficulties in of nature and providence, which we are a to solve or account for. But the other reles

solute contradiction of terms.' Now if this be a correct statement of the shall not be long in acknowledging our er must first insist that so glaring a contra said the doctrine of the Trinity involves pointed out. We cannot take up with m The doctrine is, that there are three per tinctions, in one God. What these dis we do not pretend to explain; and doubtle even if we knew. For what language, or drawn from created objects, can illustra nature of the uncreated and unsearchable 6

It is the fact only, of God's existence ens or distinctions, with which mortal thing to do; and for the knowledge of the are indebted exclusively to revelation. struck dumb at the contemplation;-una either that such is the mode of the Divine exist that it is not.

But it is said this doctrine involves "all contradiction of terms." Now in order to d whether terms contradict each other, it is know, in a good measure, what these term what is their signification. † And if, in a git terms chanced to be used in a measure ! is necessary not only to know what is the way ing of these terms, but what meaning is a them in the particular instance under co Of course we must conclude, either that the pondent of the Register has satisfied him is mainly comprehended in the word "pe tinetion," as applicable to the subject i else that he has exercised an unwarran tion in declaring an absolute contradicti ved in the proposition, There are three distinctions, in one God. But we have served that Trinitarians in general de specify or even to know, what signif be given to the term " person or distin find indeed from Scripture, that certa formed by the Father, and others by the ers by the Holy Spirit: but the light the does not enable them to determine ture of these distinctions; much less We see not therefore, but the co Register, in order to come to the co has adopted, must have first defined, term which Trinitarians employ entiments, but do not themselves from his own definition, compare members of the sentence in which inferred " an absolute contradict what if in giving this definition he has assigned it a meaning to without exception, would object! charged with all the contradic which spring from another's mis-Besides; what is there irratio

the idea, that the Being whom we w yet three! One God, and yet the persons. We do not hold that he respects that he is three; but the not maintain that God is one, and nor that he is three, and not three call a contradiction of terms; but to diction of terms to say that God is one one, and three in some other n 19 comprehend

will deny order of bein sible idea of on-how

false; and not fterms." How nearly ny the doctri diction of ten this we presun in question, ap in our estima last quoted. ent. Then w poor human re From what ceive, in part contradiction make the

adiction; an ato the mela Lord and mitting it w of Unitari Atheist in Such a cre impossible, ian assert me he Trinity? contradictory. reation of m

We admit tha have no doub cannot possibl than in the o pondent of th on of which to any but U be prepared t of reasoning

Thus far w ject without have done it. should we wall the clear spin the Bible! trine should b ness decided. Unitarians,

fess to find ev doctrines. Th ent of the Regi el the Lord o that every Tri Moses, just as ter the promise worshippers. in the same co er other gods,

The next pa But to us ther re all things. Christ, by who s necessary he For though th eaven or earth many,) but to this it is clear th placed in oppos out to the " god he verse preces 'd'' is contra Lordship of cr Divinity is denie , that "God"

rms; just as i "Lords" are use aplanatory of th predicated here the same. Fo stinction between [of] in this con God, In Cel

sted [ Ev avre toos aurou] f Many of the o such in kind our system. "Jesus of ing you," &c. clearly taught. oken of in his at language so ied to the same in him that is tru the true God a ws, and acquai cerning the blessed forever man whom h d, is forever and Jesus Christ, " And Je nd in favor with We regret that t short our rema We regret it howe ve occasion to we hope to exts adduced by the ther reasons wh ine in question is

We will only ad by the Register. called Wonderf rlasting Father This text, says ne, if correctly the lasting father," author of the he guspel dispensa hade about three h hage in very differen

lerful person, messenger of t The frequency w

ned to the charge ading, is, we

WORDS. Worthy gning epithet se elegant potatoes n.—Now every ke, splendid fish ed in our new

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om whose feet a
d the payor d the pavement f ed at our office ped at our office the light proceede , one of which ing three sides of tich was prevent eri was prevente zzle his eyes, an wer as to make et ad render it as sa he brightest no mon oil, and so it not affected in The graph. preven The gentlem to town, and shone as brilli

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L 16, 1825. HE TRINITY still insisti n sense aga erent from th against the T e, as follo ifficulties in

ch we are the other refers atement of the ging our error g a contradic involves. np with mere re three pers at these disti and doubtless language, or an illustrate t searchable Go a existence in which mortal ledge of this revelation. on :--unable

the Divine exi ne involves ' ch other, it is nec hat these terms And if, in a gi measure techs what is the to meaning is a ce under co either that word " per subject in que unwarrantable ntradiction to re are three pe But we have a neral do not at signification on or distincti t certain office by the Son, ich less to de correspon loy in expres ves defin ction of term to the wor

to which In

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Can They

A proposition of a very similar character is the fotman is mortal and yet immortal. That is, ortal in some respects, and immortal in others. is a contradiction of terms? Yet almost no one deny its truth. But suppose this proposition d be made intelligible to some individual of a lower of beings than ourselves—one who had no poshe idea of futurity, but yet was endowed with reahow fearlessly would be maintain that it was and not only so, but "an absolute contradiction

How nearly this case resembles that of men who dethe doctrine of the Trinity as involving a contrailon of terms, we do not affirm. But so much as we presume the Register will allow;—that there is nothing in the language used to express the doctrine gion, apparently more contradictory (far less so stimation) than the language of the proposition quoted. Yet to this last he gives his cheerful as-Then why may not the former be true, although human reason is not able to comprehend it.

rom what has been said, the Register will per e in part, our ground of dissent from his assertion the doctrine of the Trinity involves " an absolute gradiction of terms." Of course we think Unitarimake that a contradiction which is not a condiction; and in consequence of so doing, partly, fall the melancholy error of denying the Divinity of Lord and Saviour Jesus Christ.

Such is our honest and unavoidable belief. And eiting it were correct, wherein would the reasonof Unitarians on this subject differ from that of Atheist in regard to the creation of matter by spir-Such a creation, he declares, is "contradictory," possible," and "mysterious." Does the Unitaassert more than this concerning the doctrine of Trinity? Is he any more confident of its being tradictory, than the Atheist was, concerning the of matter by spirit? Is he any more sincere? admit that the Atheist was entirely wrong: and e no doubt that the Unitarian is equally so. We not possibly see any more contradiction in one case an in the other, -and none in either. If the corresandent of the Register, will point out the contradicon of which he speaks, -if he will make it intelligible any but Unitarian understandings,-we shall then prepared to acknowledge how different is his mode reasoning from that of the Atheist. Thus far we have endeavoured to consider the sub-

ct without calling in the aid of revelation. We ave done it, however, with reluctance. For why hould we walk by the dim twilight of reason, when clear splendor of God's word is at hand! The Bible! Bible! This is the standard by which every docne should be tested, and its correctness or incorrectess decided. Would to God that neither reason nor mmon sense were ever set in array against it.

Unitarians, we well know, like the Orthodox, pr as to find evidence here in support of their peculiar rines. The first text adduced by the correspondof the Register, is the following:-" Hear, O Isra-the Lord our God is one Lord." Now, besides every Trinitarian acknowledges but one God, it the to be observed that these words were spoken by Moses, just as the children of Israel were going to enthe promised land, at that time peopled with idol shippers. Accordingly, a few verses below, but the same connexion, it is said, " Ye shall not go afother gods, the gods of the people which are round

Lords" are used synonymously, being both added as

planatory of the phrase called gods. Besides, what

edicated here of the "one God," and "one Lord,"

he same. For it is in vain to attempt an assignable

of] in this connexion. In Romans 11:32, it is said

hings were [ & aurou] of God, and [ di aurou]

God, In Colossians 1:16. it is said all things were

sated [ &v avroy ] in Christ, [di aurou] by him, and

10; αυτου] for him. [See Schleusner, word δια.]

any of the other passages quoted by the Register,

such in kind as are indispensable to the correctness

system. Where it is said the "Father sent the

Jesus of Nazareth, a man approved of God

you," &c. we hold that Christ's human nature

early taught. In numerous other passages, he is

en of in his Divine nature. Is it to be supposed

anguage so diverse as the following, would be ap-

the same being, in the same nature !- " We are

m that is true; even in his Son Jesus Christ. This

e true God and eternal life." " A man of sor-

s, and acquainted with grief."--- "Of whom as

erning the flesh Christ came, who is God over

essed forever." "He will judge the world by

nan whom he hath ordained."-" Thy throne, O

s forever and ev er." "The man Christ Jesus."

e regret that want of time and room obliges us to

ort our remarks on this most interesting subject.

gret it however the less, as we shall probably

accasion to resume them ere long. In such a

we hope to examine more particularly the proof

adduced by the Register, and also to present some

treasons which satisfy our minds that the doc-

a question is abundantly supported by Scripture

e will only add a remark or two respecting the

r in which the passage, Isai. 9: 6th, is disposed

the Register. It reads thus: "His name shall

ed Wonderful, Counsellor, the Mighty God, the

his text, says the Register, " even if genuine in its

for of the age;" that is, the constituted head of

ut three hundred years before Christ, the pas-

fry different; and it is only said, that this

requency with which our proof-texts are sub-

to the charge of containing a doubtful or errone-

oes not go to confirm the trinitarian doc-

should be translated, "the father

or miraculous character should be

ed. The clause rendered "ev-

But in the Greek version

ing Father, the Prince of Peace."

ectly transl

senger of the covenant."

spel dispens

a favor with God and man."

as Christ, the same yesterday, to day and for-

And Jesus increased in wisdom and stature,

action between the import of dec [by] and &E

respect one, and in no other respect three. The next passage which he quotes is 1 Cor. 8:6. atto us there is but one God, the Father, of whom such an assertion requires proof. \*\* For many things in this paragraph we are in all things, and we in him; and one Lord Jesus debted to that masterly production, Stuart's Letters rist, by whom are all things, and we by him." It to Channing. necessary here to introduce the preceding verse:-For though there be that are called gods, whether in

We mean no disrespect to the correspondent Register, by introducing this passage again. Bu the truth is, his objections are not satisfactory. For not only is "Christ" the nearest antecedent to the word "God," which would afford a strong probabilien or earth, (as there be gods many, and lords my,) but to us there is but one God," &c. From sit is clear that "the one God, the Father," is not -not a certainty-that it was the real antecedent: t it is believed the expression "life," or "eternal aced in opposition to " the one Lord Jesus Christ," a to the "gods many and lords many" mentioned in fe'' is not once applied by the apostle John to the first person in the Trinity, while it is applied almost verse preceding. If it be insisted that the "one is contrasted with the " one Lord," then the perpet ally to the Second. whip of creation is denied to God, as much as † In all these references we have quoted the verses as they are numbered in the transla nity is denied to Christ. But the fact undoubtedly that "God" and "Lord" are here synonymous ms; just as in the verse preceding, "Gods," and

six which we quoted in our former remarks, no less

than three have already shared this fate . What if the

Greek version does contain a different reading

from the original; is that the standard by which we

are to abide?-But we are told that, even as the text

stands, " the clause rendered 'everlastingFather,' should

The passage would then read thus-" His name shall

be called Wonderful, Counsellor, The Mighty God,

the father, the author, of the age," the Prince of

Peace." Now this is debasing the language of scripture

quite too low. What can be the meaning of "author

of the age?" What age? Certainly not that in which

he sojourned on earth, when he had not so much as

where to lay his head! What age then can be meant?

We shall be able better to determine, when we have

the true meaning of the word which the Register

assigns it is [Ewigkeit] ETERNITY. This meaning

gives to the epithet a like exalted character with

hose among which it is introduced:-" The mighty

Now who can be the Father of Eternity but the inft-

nite God! Our belief is, however, that the old render-

ing is most accordant with the common Hebrew idiom.

Accordingly Gesenius renders the phrase [Ewiger

Vater 1 everlasting Father. In Habakkuk, 3:6, the

word occurs in the same connexion as here, and is

rendered in the same manner:-- "The everlasting

mountains were scattered." So Genesis, 45:26,

Everfasting hills."-As to its general signification

we remark that wherever it occurs in Scripture, so far as

we have been able to examine, it is without exception

rendered "forever," or something equivalent. In Ps.9:

5-45: 17-10: 16-21: 4-45: 7-Isa. 45: 17. it follows

a word of similar import with itself, and is still rendered

"forever." "for ever & ever." or something equivalent.

As. Ps. 9: 18. " The expectation of the poor shall not

is clean, enduring forever." See also Ps. 21: 6-

22: 26-37: 29. In the following passages it occurs

twice in succession. Ps. 83: 17-92: 8-132: 12.

In these cases it is rendered either "forever," or "for-

ever and ever." Like the word everlasting, its sig-

nification is to be restricted, only when the nature of

cause otherwise we should probably be misinterpreted; although it has been stated again and again by Trinita-

rians, that they use the word "person" in this connex-ion, in a different sense from that which is attached

† Observe, we do not deny that a fact may be as

serted, and that it may be believed, when the terms of the proposition asserting it, imply what we cannot

comprehend. But how it can be ascertained that these

erms are contradictory-that is that what they impl

is contradictory-without understanding substantially

t Unless indeed he would maintain that God can b

what they do imply, we are at a loss to determine

tion of the original.

o it in common speech.

God, the Father of Eternity, the Prince of Peace.

The only meaning which Gesenius

translates " age."

be translated 'the father, the author, of the age.' '

AMERICAN COLONIZATION SOCIETY

The Eighth Annual Report of this Society has just ome to hand. It gives an encouraging view of the condition and prospects of the Colony in Africa; and affords reason to believe that the benevolent efforts which have been made in its behalf, will be ultimately successful. Indeed, they have succeeded already to a much greater extent than could have been rationally anticipated, considering the nature of the undertaking and the difficulties it must necessarily encounter at its commencement.

Mr. Gurley, who visited Africa the last summer found much in the circumstances of the Colony which was highly gratifying. The eligible location of the town, the fertility of the soil, the adequate defences the improvements, the intelligence, health and morality of the Colonists, the Sabbath Schools, and many other things, seemed to promise permanent prosperity to the Colony. One Sabbath School is composed of native children.

The cause in which the Society is engaged, appears to be rapidly gaining ground in our own country. Popular sentiment is changing in its favor. Of this fact the Agents of the Society have received abundant evidence. An Association of Clergymen in New-Hampshire has passed a resolution, that each member of their body shall preach once, at least, every year, on this subject. State Associations, auxiliary to the general Society, exist in Vermont, New-Hampshire and New Jersey. In various places, the last anniversary of Independence was celebrated by some religious service, at the close of which contributions were made in aid of the Colonization Society. Resolutions in its favor have been passed by the Legislatures of Virginia, Maryland, Tennessee and New-Jersey. The first mentioned State has made an appropriation for its benefit, from various useful articles in the Penitentiary, to the mount of \$500.

The Society have it in contemplation, as soon as practicable, to establish an Institution, after the plan of the school at Cornwall, in which young men of color may be prepared, by suitable instruction in agriculture, the arts, literature and religion, for extensive usefulness in the Colony. They have recently sent out sixty-eight emigrants; and have secured to the Colony the services of a very able and respectable physician, who is expected to sail for Africa in a few days. The receipts of the Society during the year ending March 23, 1825, amounted to \$4,662. It is exceedingly desirable that still greater funds should be placed at the disposal of the Directors for the year to come.

The paragraph quoted from the Quarterly Review, in the Essex Register of last Monday, refers not to the " Sandwich Islands," but to the Society Islands. 18, is, we confess, rather alarming. Out of It would be very incorrect, as applied to the former.

THE LATE FIRE

At the time our last week's notice of this calamity was written, it was impossible to determine exactly the number of buildings destroyed, or the amount of ss sustained. Indeed the latter cannot be stated definitely now. The number of buildings wholly destroyed is fifty-three, viz five on State-street, six on Kilby-street, thirteen on Liberty Square and rear, four on Broad-street, nineteen on Central, and six on Doane street, where the fire originated. Several others were much injured, and from a still greater number the goods were all removed. The following were occupants of stores destroyed: F. Whitney, Johnson & Sewall, Hastings & Marsh, Payson Perrin & Co. Asa Ward, Gedney King, Clark & Sears, C. & C. F. Adams, F. D Brodhead, Fox & Bixby, Thomas Dennie, jr. Skinner & Dunn, Joseph Leeds & Co. S. A. Walker, & Co. Richards & Seaver, Jacob Peabody & Co. Stephen Thaver, Benjamin Dow, Scudder & Park, Ephraim Lock, Joseph L. Cunningham, Mitchell & Freeman. Sewall Williams&Co. S.H. Norris, Lem. P. Grosvenor, Daniel Appleton, Samuel Sumner, William Whitney, Ward & Snelling, J. Snelling jr. Richard Ward, Dexter and Almy, Phinehas Foster, Bean & Blake, S. R. Miller, & Co. G. & T. Searle, Josiah Dow, John Rodgers, Geo. Fairfield, James Lee, Brigham, Waldo & Shaw, B. B. Grant, Wm. H. Ward, Fessende Clark, Parks & Child, Hubbard & Greenough, Lyman Tiffany, G. P. & W. Bangs, and Dwight F. Faulkner. Nearly all the above are wholesale dealers in Dry Goods of various descriptions, and had a very large amount of stock on hand when the fire occurred. We are happy to learn, however, that probably more than half the goods were saved with little or no injury The greatest destruction of property was on Centra Street; it having been presumed that the fire would soon be got under, till too late to save much from the stores more immediately exposed. The other buildperish forever." Ps. 19: 9. "The fear of the Lord ings, being chiefly small dwelling houses or mechanic's shops, were comparatively of small importance We learn from the Centinel, that the real estate destroyed, was estimated in the last tax valuation, at upwards of \$300,000; and the valuation of such property is usually below its real worth. The total loss of property has been estimated in the papers at \$500,000, or \$600,000. We hope this estimate comes the subject requires it .- If the writer in the Register up to the truth, but have reason to think it does not .will review his inquiries on this tonic, we believe he Such a calamity, however, in a place like Boston, will be satisfied that the translation which he gives to quickly disappears; and even now a great number of the phrase in question, is unworthy of his own scholarlaborers are engaged in clearing away the ruins, and ship, and still more unworthy of the sublime conceppreparing for the erection of new buildings. A few nonths will give to that part of the city a beauty and Should be reply again to our remarks, will be have convenience which it never had before. It is even the goodness to say something respecting the argument said by some, that the improvements which will be deduced from the fact, that the epithet JEHOVAH is made in consequence of the fire, may be expected to repeatedly applied to Christ in the Old Testament, as cover the whole loss of real estate .- Nearly all the ocis learned from the New, on the authority of inspired cupants of the buildings destroyed, have already reumed business, and trade goes on much as usual, i. e \* We add the explanatory word "distinctions," be

We are glad to find that our City Authorities have aken up, in earnest, the subject of providing against a ecurrence of such a calmity. On the 11th inst. the Mayor communicated in Common Council a full report of a joint Committee, recommending the organi zation of a General Fire Society throughout the city the erection of Reservoirs of water: the formation of Hose Companies, &c.; the purchase of Engines of the newest construction, and greatest force; of a Hydraulion, with rivetted Hose, &c. and for a new organization of the Fire Department of the city.

CITY OFFICERS.

On the 12th inst. the Hos. Josian Quincy was e-elected Mayor of the city of Boston by an almost manimous vote. Several of the former Aldermen having declined being candidates for re-election, the following gentlemen were chosen:- Daniel Baxter. Joseph H. Dorr, George Blake, Redford Webster, Thomas Welsh, jr. Thomas B. Wales, Nathaniel P. Russel, and Henry J. Oliver, Esquires. In consequence of a recent alteration in the city charter, these officers hold their stations, by virtue of this election, only till January 1, 1826.

THE GEORGIA INDIANS.

The Western Recorder contains an article of some ength respecting a treaty " formed with the Cherokees living within the limits of Georgia, by which they agreed to sell out their possessions at a stipulated price, nd remove to the wilderness beyond the Mississippi. We desire to ask if this is not a mistake. We believe the Cherokees have not at all changed their minds on this subject; or at least have made no contract, and given no encouragement, that they will ever "sell other foot of land." The writer must have this once confounded the Cherokees with the Creeks, to whose case his remarks are altogether appropriate. Gen. Meckintosh, whom he mentions, is a Creek Indian, and not a Cherokee. Many of the Creeks have been dissatisfied with the sale of their lands, and a civil war has been feared among them. The last accounts, however, state that these difficulties have vanished.

ORDINATIONS AND INSTALLATIONS. By the Charleston S. C. Union Presbytery. Jan. 13th, Rev. RICHARD C. JONES was ordained

Pastor of the Presbyterian Church, at Stony Creek, Feb. 23, Rev. EDWARD PALMER was installed Pastor of the Independent or Congregational Church at Dorchester, St. George's Parish.

Feb. 27th. Rev. Dr. T. C. HENRY was installed astor of the 2d Presbyterian Church in Charleston.
March 20th, Rev. ELEAZER LATHROP, and Rev

JOHN DICKSON, were ordained in the Circular Church Evangelists.
The Rev. Silas Wilder was ordained at Lewis New-York, on the 16th February over the congrega-tional church and society in that place.

Ordained at East-Haddam, Millington Society, on Wednesday the 6th inst. the Rev. HERMAN L. VAILL The introductory prayer was offered by the Rev. Mr. Vaill, of Brimfield, Ms. The sermon was preached by Rev. Dr. Beecher, of Litchfield, from 1 Cor. i. 21.

Farmington Canal .- A sufficient amount of stock has been already subscribed, to complete the Farmington Canal from Newhaven to the Massachusetts line. Speedy arrangements, it is expected, will be made to create a stock for the Massachusetts section.

In his reply to the Committee of the Pearl street rehants. Governor Clinton gives the following laconick commentary on the New-York Canals:—" In one year, more houses have been added to New-York present compose the ancient and prosperou ity (Albany) in which I now address you

We understand, says a New-York paper of April 6, that the whole of the Ohio Canal Loan of \$400,000 was taken yesterday by John Rathbone, Jr. and Eleazer Lord, at 97 1-2 per cent, for five per cent stock. A Society for the suppression of Vice and Immo ality, has recently, been established in the town of East-Greenwhich, R. I.

AMERICAN NAVY. The United States will shorty have in commission, or ready for service, Line of Sattle Ships, 7-Frigates, 10-Corvettes, 2-Sloops -(including the ten additional ones autho and at the last session of Congress) with a corresponding proportion of light vessels.

Fire at Albany .- On Monday evening, last week, two or three ware-houses and a number of other buildings were destroyed by Fire at Albany-loss of property very great.

The Poor house lately erected within a mile of Unientown, Pennsylvania, was destroyed by fire a few days since. Loss from 2 to \$3000.

A melancholy accident happened in one of the co al ines near Pottsville. Pa. on Tuesday last week .- Two men were employed undermining the coal, when sud-denly the superincumbent strata fell down, and crushed one of them to death,—the other had time to escape out of reach of the falling mass.

The body of a beggar was found in a street in New York last week—and on it \$270—and the concealed money is supposed to have caused his death, from the manner he laid it

The Philadeliphi a Democratic Press states that there are large orders for Pig Iron to be sent from Pennsyl All the Members of Congress from New England

re natives of it, and also 21 of the Representatives o other states. The police of New York, in endeavouring to remove the Hogs from the streets, have been opposed by a mob. Peas were in blossom in South Carolina on the

On the 2nd instant, snow fell at Richmond Va. s as to be at one time 3 inches deep!

The population of the Province of New-Brunswick, is appears from a census recently taken, amounts to

The Mexican Government has passed a decree inviting proposals for digging a Canal through the Isth-mus of Tehuantepec, to unite the Atlantic and Pacific

LATEST FROM EUROPE.

By the packet ship Emerald, London papers have en received at this port to the evening of March 11th. and Liverpool to the 14th. At New-York, Liverpool dates have been received one day later.

The Courier of the 7th contains the melancholy ac total destruction of the E. I. Company's ship Kent, by fire, in the Bay of Biscay. The Kent had on board 19 passengers, 20 military officers, 344 pops, 43 women, 66 children, 145 ship's company-

The following is a copy of a letter from the Agent

"Put back, the Cambria, Cook, for Vera Cruz, hav-ing on board 547 passengers, officers, seamen, soldiers, women, and children, rescued by her from the Hon. ompany's ship Kent, captain Cobb, which unfortunately took fire on the 1st inst. in lat. 47, 30, N. long 45, W. on her passage to Bengal and China. Kent, soon after the removal of the above to the Camoria, blew up; and from the returns made have perished in her, or were drowned in getting into the boats, &c. of whom 64 were soldiers, I woman 1 children, 1 seaman, and 3 marine boys."

In a contest of boxing between two boys of the cele ated Eton School, one of them, a son of Lord Shafts ary, was killed! The other was taken into custody A severe shock of an earthquake is said to have been elt in the Ionian Islands. An individual who had ar ived at Corfu, from the island of Santa Maura, depos ed that much of that island had been destroyed by th

The interior of Spain is represented to be in a mise

It was stated in the House of Commons on the 4th nst, that the increase on the whole military establishment, amounted to 13,200 men, and the increase o expense to £328,000.

Cotton, on which so many speculations have bee hade of late, is said to have partially declined.

The Liverpool Advertiser of the 15th March says-"It is with pleasure we announce that Mr. John Quin-cy Adams has been elected President of the United States of America.

The Hon. Colonel Stanhope, brother of the Earl of Stanhope, has committed suicide in one of the out houses in Caen Wood. He laboured under temporary insanity from a wound he received in Spain-

In the Etoile it is stated, from the Augsburgh Ga ette, that a change has been made in the Turkish Ministry. The difficulties of the Ottoman Government multiplied daily, and the weight of its oppression ders it intolerable to all its wretched subjects. s every symptom of an insurrection at Constantinople and, as if pushed onwards blindly by fate, the Divan are embroiling themselves with the Russian Minister. Yet this is the Power which we are told is "making preparations to subdue the Greeks."

Considerable sensation was produced by the accoun of an order from the French government to open the despatches of all commercial couriers sent from Engand; and that in consequence, several expresses were detained three or four hours. One of them had in the bag forty letters, all of which were opened and read

The Dutch papers in giving an account of the late ods in Holland, state that in the province of Overyssel 250 persons lost their lives; 14000 oxen were drowned. and in 90,000 acres overflown, 1500 houses fell in. The Chancellor of the British Exchequer, in his es

timate of the expenditures of the present year, includes m of \$1,000,000, to be paid to the United States as compensation for slaves taken under British protection during the late war. The Burmese army, of 60,000 men, was totally de-

feated by the British in December last, after a series of engagements, which lasted seven days, having lost 5000 men and 300 cannon.

Extract of a letter dated Havanna, March 23 "We had information a few days since, of a ship being ashore on Point Yacos, masts gone, and no per on board; and it is feared they have fallen a pre e pirates. The U.S. galliott Sea Gul was immedi to the pirates. ately dispatched from Mantanzas, where she then was

for Point Yacos, but we have not heard from her." CAPTURE OF PIRATES.

We have seen a letter from an Officer belonging to the United States Schooner Grampus, dated St. Thomas, 12th March, which gives the particulars of the cap ture of a piratical shoop, in a large harbor on the south side of Porto Rico, called Boco del Ferna. The commander of the Grampus, hearing of the pirate, fitted and despatched a sloop belonging to St. Thomas, (such as is used in their trade with Porto Rico,) with two lieutenants and twenty three men, which the pirate (supposing her to be a trader) approached to within half musket shot distance, when they fired, which wa immediately returned from the sloop, when the pirates fled and were closely pursued to the shore, when they jumped overboard and abandoned their vessel, but were taken by the Spanish soldiers. There were supposed to be sixteen men on board the pirate, two were found killed, and five or six badly wounded; among the latter is the famous chief of the pirates, Caprient who is quite a Black Beard among the pirates, and the terror of the whole coast. The piratical sloop was got off by the Grampus, and carried into St. Tho where she belongs, having been taken by the pirates about three weeks before. She was armed with one long four-pounder, and muskets, pistols, and cutlasses for her whole crew .- N. Y. Evening Post

To Correspondents .- F. C's poetry is better in respect to metre and rhyme than what we sometimes publish; but does not possess soul enough, to give it any particular interest.

WARRIAGES.

At Pittsfield, Mass. on Monday evening, 4th inst. at the Meeting of the Monthly Concert for Prayer, by Rev. R. W. Bailey, George L. Weed, M. D. of Catskill, N. Y. to Miss Eliza H. Lathrop, of the for-mer place. Dr. Weed and Lady having been accepted by the A. B. C. F. M. are soon to engage in missionar labors at one of the stations of the Board among or Aborigine

DEATHS.

In Boston, Mrs. Fanny, wife of Mr. Thomas Rich-rdson, aged 23; Mrs. Susan C. Searle, 28, wife of Mr. George S. Miss Sarah Edes, daughter of Mr. Thomas Lillie, 14; Mrs. Rebeeca, widow of Mr. William Breed; Mr. William Spear, 42; Mr. Timothy Hough-

ton, 27; Mr. John J. Pickering, 22, of Portsmouth; Mrs. Betsey Lamb, 47;—at Rainsford Island, of the small pox, Mr. Napoleon B. Sibley, 20.

In Charlestown, Mrs. Abigail Brett, 94.—In Lynn, Mrs. Anna Sisson, 74.—In Salem, Mrs. Susanna Day, wife of Capt. James D. 51.—In Framingham, Mr. Attemas, Long, 37.—In Newburgneyt. Capt. Joseph Artemas Jones, 37.—In Newburyport, Capt. Joseph Noyes, 52.—In New Bedford, Mrs. Salome W. Kempton, wife of Mr. Ephraim K. 21.—In West-Newbury, Mr. Dudley Rogers, 72.—In Brookfeld, Mr. Nathan Richardson, 85.—In Sterling, Mr. Ebene-zer Pope, 73.—In East Hampton, Mrs. Thankful Coates, 71.—In Field (1)

Coates, 71.—In Enfield, Capt. John Rich, 75. In Littleton, Dea. John Hartwell, 78.—In New Haven, Mr. Rutherford Trowbridge, 80; Mr. John C. Gray, 47 .- In Amherst, N. H. George Atherton, 16,

on of the Hon. Charles H. A. In England, Mrs. Eleanor Franklin, wife of Capt. ohn F. now on an expedition to the Polar Regions.

In Sharon, Vt. 18th ult. Mrs. Mary Bascom, wife of Rev. Samuel B. of consumption, 39. She lived and died a Christian. In life she was deservedly esteemed, and in death she is lamented by her relatives and acuaintance.

Deaths in this city last week 14, viz .- Lung Fever. 2-Old age,2-Measles, 1-Stillborn, 2-Dropsv, 1-Consumption, 1-Worms, 1-Childbed, 1-Puerpe-

Deaths in the city of New-York week before last, 86.—Consumption, 15;—Fevers, 6;—Old-age, 3—Small-Pox, 2.

In Philadelphia, 74 .- Consumption, 18; - Dropsy in he head, 5;- Typhus, 3.

In Leicester, England, Mr. Thomas Farmer, aged 80, he only remaining brother of the late Rev. Dr. Farmer the commentator on Shakespeare and author of the well known Essay on the Learning of England's immortal

MIDDLESEX BIBLE SOCIETY.

TOTICE is hereby given, that the Annual Meeting of the Middlesex Bible Society will be held on Wednesday April 27th inst. at the Hotel in Medford. The Directors will meet at 9 o'clock, and the Society at 11 o'clock, A. M. In the affernoon, a Sermon will be delivered in the Rev. Mr. Bigelow's Meeting-house by the Rev. Mr. Davis, of South Reading, and a col-lection taken for the benefit of the Society's funds. Per order, SAMUEL SEWALL, Rec. Sec'ry.

April 9, 1825.

FEMALE CLASSICAL SEMINARY. THE Summer term of this Institution will com mence on Monday May 2nd. aving enlarged and systematized his plan, has published it in a small pamphlet, which may be procured by calling, or by addressing a line to him at Worcesw more young ladies may obtain board in

his family by an early application.

B. F. FARNSWORTH, Principal. Worcester, April 8th 1825.

BROWN'S CONCORDANCE. DIAMOND Edition, printed in London, may be had of MUNROE & FRANCIS, No. 128 Washington-Street, at the low price of 75 cetts. \_\_\_\_. Also, Gurney's Pocket Dictionary of the Holy Bible, diamond edition, price 1 25 cts. Both these books are very useful in every family where the Bible is read, and

the price is remarkably low. April 16. CHRISTIAN COMMUNION,

Sermon by Justin Edwards, Pastor of the South A Sermon by Justin Edwards, Fastor of the South A Church, Andover.—Third edition enlarged—Pub-lished by M. Newman, and for sale by Cummings, Hilliard and Co. and by S. T. Armstrong, Boston. M. Newman has likewise recently published Cecil's Remains, and an Abridgement of Cornaro, with an Apendix selected from different authors, by Herman Dagget, A.M. Principal of the Foreign Mission School.
Andover, April 11 h, 1825.
4w.

NOTICE.

THE connexion in the Printing and Bookselling business heretofore subsisting between the subscribers, is this day dissolved by mutual consent. Those persons who are indebted, are requested to make immediate payment; and all persons who have demands are requested to present them for adjustment to either,

SAMUEL T. ARMSTRONG. OF CROCKER & BREWSTER

Boston, April 1st, 1825.

CROCKER & BREWSTER, inform their friends and the public that they have taken the Stock in trade of Mr. Samuel T. Armstrong, and will continue the business of Printing and Bookselling, at No. 50 Cornhill, shere ofore. All orders for the Missionary Herald

OF SCOTT'S FAMILY BIBLE Will continue to be published as heretofore. Also, Worcester's Watts' Psalms and Hymns, Select Hymns and Christian Pslamody. these Books will be supplied on the best terms, it

addressed to either of the subscriber SAMUEL T. ARMSTRONG. Apr. 16. CROCKER & BREWSTER

NOTICE.

OCT. H. ELDRIDGE having removed into the city of Boston, and located himself in Boylston Street, opposite the New-Market, will be happy to attend to any Business that may offer in the line of his HEZEKIAH ELDRIDGE. Boston, April 12th, 1825.

HARD WARE AND CUTLERY.

PROCTOR & PALMER, No 8, Dock Square corner of Elm Street, have received per Herald, Chariot, and Emerald, from Liverpool, part of their spring supply of Sheffield and Birmingham Goods. -300 boxes Tin Plates in setts. 20 Rolls Sheet Lead.

English Seine Twine-18 & 24 lb. Do. Herring, do. 2 & 3 thread. Scotch Grey, and Norway Rag Stones.

New England Crown Glass, of a superior quality, anufactured at the new works at Lechmere Point.

Bristol Crown—Baltimore—and a great variety flow priced American Window Glass of different sizes.

The above are offered at fair prices for cash or credit.

JOHNSON & SEWALL

NFORM their friends and customers that they have removed to No. 5, Merchant's Row, over Mr. Timothy Dodd's, opposite Messrs. Clap & Sewall's, where they formerly kept. They have for sale a fresh supply of Spring Goods, received by the late arrivals N. B .- They thankfully acknowledge the kind and

great exertions of their friends, by which nearly all their property was saved from the late fire. april 16. CARD .- Asa Ward, returns thanks to his friends

and fellow citizens through whose exertions, b the blessing of God, his property was preserved from destruction at the fire on Thursday night last week. A. W. has removed to No. 4 Phillips' Buildings

over the store of Messrs. Jacob Peabody & Co. TO BE LET-A genteel four story Dwelling House. Apply to JOSEPH JENKINS,

OLD ACCOUNTS.

BY permission of the late Post-Office Law,

delinquent subscribers to the Boston Re-CORDER, will receive their Bills in their papers. As there is a large number due, which it is necessary should be settled up to the time of the Union of the Recorder & Telegraph, it is hoped no Subscriber will neglect to forward the amount he owes the first opportunity

April 15, 1825.

#### POETRY.

For the Recorder & Telegraph.

A pious gentleman, who officiated at the communion table of the church to which he belonged, was in the habit of sending, on the day after the communion service, a small quantity of the bread and wine that remained, to some aged and infirm and poor members, that were unable to attend public worship. The mention of this by his daughter who had sometimes been sent on such errands, produced the following lines:-

"Go, little daughter, take this bread. And, with it, take this wine, The tokens of our Lord, who's dead For sins like yours and mine-

"The God, who made you shining sun, And all the flowers around, Was pleased, for sins that we had done, His only Son to wound.

"His blood, like WINE in colour, ran, His flesh, like BREAD, was broke, To cleanse the guilt of wretched man, Who did his wrath provoke-

"Go, dear Eliza, haste and go; These gifts with joy will fill The good old woman, whom you know, That lives below the hill.'

Twas thus the good man's pious care, To those whom age forbade To taste it in the house of prayer, The "bread of Heaven" conveyed.

And while the gay and smiling child To speed her errand turned, The father prayed in transport mild And faith and hope confirmed:

Kind Saviour, who on earth didst take Young children on thine arm, This child an heir of glory make. And here secure from harm.'

For the Recorder & Telegraph Wreath ye a garland of summer's sweet flowers, For the lover who sighs in his dear one's bower: Bind ye the garland on his brow so fair, And let it bloom and flourish there.

But be it bright, and be it fair, 'Twill wither in the winter air.

Wreath ye a garland of summer's bright flowers, For the soldier unmoved in danger's hour, His heart and his sword to his country he gave; Bind ye a garland on the brow of the brave. But be it bright, and be it fair,

'Twill wither in the winter air Wreath ye a garland of summer's best flowers, For the Poet who wakes, at evening's still hour, The magic Harp,-whose tones so sweetly rise,

We list, -and deem it music from the skies. Though the garland is bright and fair.

"Twill fade in winter's chilling air. The soldier and lover are mingling in clay, And their garlands so bright have faded away; The Enchanter's Harp on the willow is hung, Its magic has fled-its chords are unstrung

Garlands bright and sweetly fair, Wither'd in the winter's air. Twine ye No wreath on the Christians brow,

Strew NOT HIS path with earth's fading flowers, For a garland unfading awaits him above. Where mercy and peace are mingling in love. Brightly will it flourish there, Blooming bright in heaven's pure air.

For the Recorder & Telegraph. I would not that thy spirit's path Were like calm waters, smooth and still, Or that the sweep of tempest wrath

Should bow thee to its fearful will. For better than the waveless sea Love I the foam at morning cresting The rippling wave, so wild, so free,

Like a young bird the far clouds breasting. Oh were it calm-'twere far less bright;

Its motion is its source of light. And better than the cloudless sky Love I the moon through light clouds stealing; For beautiful, as pass they by,

Are the bright hues they keep revealing;-And virtue's loveliest hue appears, Through sorrow's shadowing of tears Then dream not that thy hope of Heaven

Shall bloom in sun-light, and in showers; The tallest tree is soonest riven, The straightest path hath fewest flowers.

## MISCELLANY.

For the Recorder & Telegraph. LETTERS TO A SISTER.

NO. IX.

My dear Sister,-I will not undertake to settle the question, why others are taken and you are left. It will be sufficient to remind you of the language used by the blessed Saviour, in circumstances not essentially unlike those in which your pious friends stand in relation to you; "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it seemed good in thy sight." God is not pleased to disclose all the reasons of his conduct; and, he is under no obligations to do it. Perhaps another world will reveal them fully-at any sufficiently to satisfy every mind, whether holy or unholy, that God is just, and that his ways are

It is perfectly obvious now, however, that there is no unrighteousness with God in his sovereign dispen-sations of mercy. It was right, to select the posterity of Jacob for the enjoyment of peculiar religio leges, and to leave the rest of the world in a state of awful darkness. It was right afterwards to cast off this "peculiar people," and raise up an "holy nation" from among the Gentiles. On the same principle, it is right, to select individuals from small communities make them vessels of mercy, while others are left to treasure up wrath against the day of wrath.

The principle on which this sovereignty is exercised in one simple fact-" all have sinned, and gone out of the way." The ruins of the apostacy are universal and entire. God looks down from his holy throne, on a wide spread scene of desolation-where not a spark of spiritual life kindles-where not a ture of moral loveliness remains. Whatever feeling exists in the human bosom toward God, is a feeling of rebellion; There is no complacency in his character; no submission to his will; no devotedness to his service. In this state of things, strict righteousness re-quires that all be doomed alike to destruction. But God is determined to cause the wickedness of man to praise him; he resolves to glorify himself by saving from eternal ruin a part of the apostate race; and to that end sends down the Holy Spirit to sanctify and cleanse them, giving them a new heart and a right spirit. And, what but his own will, can possibly be the

rule of his conduct in this case? Do you say, "let rule of his conduct in this case: Do you say, he him offer the blessings he is willing to bestow, to all indiscriminately? He does so—he says, "whosoever will, let him come;"—but the rejection of the blessings proposed, is as extensive as the offer; none are willing to come and receive life "without money and without price." The alienation of the heart from God, is such, that overtures of pardon are as readily set at naught, as the threatnings of justice. ns therefore, if the purposes of Divine kindness are to be accomplished, but that God must have mercy on whom he will have mercy, and compassion on whom will have compassion.

When you are thoroughly convinced, my dear sister, that every imagination of the thoughts of your heart, is evil, only evil and that continually, you will rejoice in the absolute sovereignty of God, as the only ource of hope; then, shut out that doctrine from your

heart, and blank despair will seize you.

Still you are not satisfied, that others should be nade the heirs of salvation, while you are left to follow the path-way of death. In other words, you are not willing that a God of perfect wisdom & infinite goodness should do all his pleasure. This beyond question, is an unhappy state of mind, and by no means innocent. You find it exemplified in the feelings expressed wards Christ, by the Jews to whom he preached the octrine under consideration, illustrating it by the cases of the widow of Sarepta, and Naaman the Syrian.

But why will you continue to find fault with your laker? He is right. You are wrong. The character you bear is of your own choice. You resist the ter you bear is of your own choice. You resist the light, and then complain because God does not overngh, and their complain because God does not over-power your resistance. You fortify yourself against the influences of the Holy Spirit, and then complain because God does not beat down your fortifications, and compel you to yield! God condescends to reason with you, to command you, to intreat you, to threat en you—but, you turn a deaf ear, and say—"let him do more than this-let him subdue my heart without giving me the trouble of any instrumentality in the work; let him command--and make me whole." Give up this contest, or, you are lost.

Your affectionate brother. MERCO () entro

For the Recorder & Telegraph.

PEACE SOCIETIES. PEACE SOCIETIES.

Societies of this description have, within a few years, been formed in this country and in Europe. Their object is to enlighten the minds of the people in relation to the delusions of War; and to induce thristians, of every denomination, to govern their lives both in public and private by the mild precepts of Him, whose first advant into the world annunced by the space of annual country. dvent into the world apnoinced by the songs of angels—"Glory to God in the highest, on earth peace and good will to men." Individuals, in this country Individuals, in this c and in Europe, distinguished for their talents and piety, sed the cause of peace, and become mem have espoused the cause of peace, and become members of Peace Societies; but it is a circumstance deeply to be lamented, that others have viewed them with indifference; or as Associations vain and visionary. It is also a melancholy fact, that but few of the people of this country have any knowledge of the existence of Peace Societies, or of the valuable Tracts which they have published. This fact is to be attributed in part to the little notice which has been taken of Peace Societies in the public journals, and to the Peace Societies in the public journals, and to the small exertions which have been made to form Societies and raise funds. But something, by the blessing of God on the exertions of the friends of peace, has aleady been done, and no Christian man, in view of this, and after having examined the subject, will proounce the object of Peace Societies a visionary Without casting any reproach on other benevolent So-cieties, it may be affirmed, that Peace Societies, accor-ding to their numbers, funds, and the difficulties which they have had to encounter, have done nobly.
Their influence has been felt on both Continents. Not Christian, who has read their publications, will ny but that the spirit with which war is carried on, in contrary to the spirit of the Christian religion. Min-isters and others are therefore respectfully invited to become members of Peace Societies and to direct the attention of the young to the subject. "War is a game, which, were their subjects wise, Kings would

## JEWS SOCIETY.

Annual Meeting of the Massachusetts Society for Meligrating the Condition of the Jews. The Massachusetts Society for meliorating the con-tion of the Jews met, February 10th, 1825, at the

restry of the Old South Church. Rev. Mr. Fay, of Charlestown was called to the chair, The Meeting was opened with prayer by the moderator.

The Annual Report of the Board was read by the

On motion of Mr. Ropes, Resolved that the Re-

port be accepted.

The Treasurer's Annual Report was read. On mo-

tion of Mr. Wisner, Resolved that this Report be ac-accepted and published. Resolved, that the thanks of this Society be returned o those benevolent Societies and Individuals, who have during the past year contributed to its funds.

The Society proceeded to the choice of officers for the ensuing year, when the following gentlemen were inanimously elected:--Rev. THOMAS BALDWIN, D. D. President.

S. V. S. Wilder, Esq. Vice Presider S. H. Walley, Esq. Vice Presider Rev. Samuel Green, Cor. Secretary. Wilder, Esq. Vice Presidents. Rev. Francis Wayland, Rec. Secretary. Wm. Ropes, Esq. Treasurer.
MANAGERS.—Rev. Mr. Bonney, Rev. J. Codman,

D. D., Rev. S. E. Dwight, Rev. B. B. Wisner, Rev W. Jenks, Rev. Warren Fay, Rev. Daniel Sharp, Col. Joseph Jenkins, Josiah Salisbury, Henry Homes, John Tappan, Esqrs. Hon. Heman Lincoln.

Tappan, Esqrs. Hon. Heman Lincoln.

Treasurer's Account.

Donations by Dr. Codman, \$50
Mr. Wilder, \$50
Mr. J. Tappan, 50
Mr. Hoimes, 50
Rev.Mr. Dwight, 5
Rev.Mr. Wayland, 3
Mr. C. Tappan, 3
Mr. R. Wilson, 5
Mr. Bancroit, 10
Mr. Salisbury, 15
Mr. Hill, 15
Mr. Homer, 15
Dr. Baldwin, 15
Mr. Chamberlain, 15
Dea. Burnstead, 15
Mr. Ropes. 20 Mr. Homer, 15 Dr. Baldwin, Mr. Chamberlain, 15 Col. Jenkins, Dea. Bumstead, 15 Mr. Ropes, Twenty-seven annual sub By Walter Dean, of Berkley, Ms. from a friend of missions, Students of the Theological Sem. Andover, Ladies in Rev. Mr. Fay's Church, to constitute

him a life member, Henry Hill, Esq. being part of avails of a missionary field in Canterbury, N.H.

J. Gerrish, Executor of the will of Isaac Pearson, of Boscawen, N.H. being part of a Bequest of Light, P.

quest of Judith Pearson,
Amount received of Rev. Z. S. Barstow, from
Auxiliary Society in Keene, N.H
Ladies of the Soc. of Rev.Mr. Townsead, Sherburne, Ms. to constitute him a Director for life, 30 00 Interest allowed. Premium gained on money,

\$565 45 To amount paid for expenses of meetings at Marlboso' Hotel, "Books and Blanks,

"The Parent Soriety, as acknowledged in Israel's Advocate for Aug. 400 00 Mr. Jadounisky, by order of the Board, 30 00 Expence of collecting subscriptions, 1 00

Balance carried to Cr. in new ac-

115 45-565 45 Boston, Feb. 10, 1825. Wm. Ropes, Treas. [Errors Excepted.] I have examined the above account, and find it cor-

rectly cast & properly vouched. H. Homes, Auditor. ACKNOWLEDGMENT OF DONATIONS SEWALL HARDING gratefully acknowledges the ndness of the Tract Society in Waltham, in making him a life member of the American Tract Society.

HIRAM NEWHALL expressess his thanks to the Tract Society in Waltham, in making him a life member of the American Tract Society. AMERICAN EDUCATION SOCIETY.

A few days since the sum of four dollars was enclosed to the Treasurer of the American Education Society, accompanied by the following note, which we publish as exhibiting an interest in the cause not always o be found.

The enclosed sum is for the benefit of the Education ociety. I am a man aged and infirm. A few years since I was not able to do any work; but by the cies of God I have been so far restored to health and strength, that I am able to perform some labour in a certain mechanical business. Of the avails of this bucertain mechanical business. iness, I feel it a duty and a real pleasure, to bestow a tenth part for some benevolent purpose, that I may feeble endeavours to advance the cause of our blessed Redeemer. I therefore transmit four dollars for the present year; and hope, if life and strength hould be spared, to do something for years to con

One who believes, that neither Bibles nor Tracts will go effectually to all nations, till they are carried by those who are qualified and sent by the Head of the church, to teach and enforce their important truthe

From the Brunswick (Me.) Baptist Herald. REMARKABLE PROVIDENCE.

The following interesting circumstance, which occured in this town a few years since, may be relied on as a fact, as the writer received it from the party concerned.

The family of a pious woman was reduced by pow erty almost to a state of starvation. Her husband had been for some time confined to his bed by sickness, and she, having her time taken up by attention to him, had been unable to provide for herself and children. One evening when they had eat their last morsel, not even so much as a potatoe being left for their next meal, the good woman borne down with fatigue and sorrow, knelt in the presence of her little innocents and laid her case before the Lord. While praying she felt an unusual degree of confidence in Him, who alone knew her distress. This produced a calm and peaceful frame of mind, and in this state she, with her family, retired to rest. At a late hour in the night a person knocked at the door and asked if they were in bed! The woman answered in the mind they were in bed! man answered in the affirmative and desired to kn who was at the door? On being told "a friend," arose and went to the door, where, to her surprise, she was presented with nearly a week's provisions for herself and family. The person left her without giving a reason for his appearance at so late an hour, and only requested that she would say nothing about the matter. She was the more astonished as it came from a source the least expected. Her gratitude can be more easily conceived, than expressed. God grant that this remarkable providence may be a blessing to all such as are in want, and that they may receive grace to trust in him, who is not unmindful even of the lily of the field, and without whose notice not a sparrow falleth to the

### SUCCESSFUL REPROOF.

After his conversion, Dr. Taft was one day in conversation with a young man of a respectable family with whom he was connected, and had occasion to reprove him for some improper expression of which he had made use. The reproof went to his heart; and, thoughtless as he had been, so deeply did he feel it, that, pasing in an instant from gay to grave, he begged the Doctor to pray with him. The transition was so sudden and so unexpected, that at first, he thought him jest, and hesitated to comply. In the end, the Some religious book ent him, falling his father's eye, provoked so much of his displea-sure, that, knowing from whence it came, he wrote Dr. Taft a very rude letter on the occasion. did not prevent the spread of conviction from heart to heart; the young man's sister became convinced of then one of the servants was awakened. The father now lost all patience and self-command, and at once, to extinguish the flame, he took the resolution of banshing his son from his house. The young man, driven from his home, was received with open arms by the Doctor; and not only so, but he engaged to give him 50% per annum, till he should be better provided for. God hath the hearts of all men in his hands; He touched that of the father, that he yielded to the gracious impression; he took his son again to his house, assisted him in his studies preparatory to entering the Church, and of that Church he is now a valuable member and Minister.—Life of Dr. Taft.

## SLAVERY.

We may talk of the slave being better off than many of the poor around us, of his master being his best friend, &c. but "disguise thyself as thou wilt, still slavery, thou art a bitter draught." I am opposed to in every shape, in every form that it presents itself: t is contrary to the laws of God: and it should be to man. It appears to me, a man is justifiable in asserting his rights, in claiming his freedom, and obtaining in any manner consistent with humanity.

The day is approaching, when the degraded sons of

Africa will claim, and obtain their freedom: the year of jubilee approaches, when they shall be freed from the voke of bondage.

Our southern breihren may talk of southern rights, outhern policy, &c.; but what are they? It is to hold bondage: slavery, with all its c comitants, they mean. Reflect on their laws on this subject; consider their practice; let him, who has seen it in all its lively colours, speak; and you will say,

'Man's inhumanity to man Makes countless millions mourn.

Some years ago, I was walking the street in Baltimore, with a gentleman of that place. We met a black boy: my friend observed to him, 'Here is a Georgia man.' At the very sound the boy ran as if Such a dread have they of southern men, who

have hought and stolen them!

I saw, at a house where I boarded, in a southern town, a coloured boy tied by his thumbs to the limb of a tree. The cord was drawn so high, that his heels did not touch the ground; and he remained on the tip-

I have seen, in a morning's ride, three negroes' heads

ack on poles by the road side.

I have seen a slave tied by a rope not more than twenty feet long to a carriage, and the owner drive through the town of — full speed.

I have seen three slaves tied to a rail, which was affixed to a cart, and they whipped at every corner on their bare backs

I know of this being a fact, as it happened not far from where I boarded. W—had a man, who was in the habit of running away. His master caught him, tied him, and hamstrung him, as it is called, (cut off the leaders above his heel) that he should not run: but the negro chose death, rather than such horrid bondage; tore off the bandage, refused to eat, and a few days liberated him by death.

I might increase the catalogue with similar facts .-This shows what our neighbours mean by southern rights; how "the master is the negro's best friend." Dayton [Ohio] Watchman.

DISTURBANCE OF PUBLIC WORSHIP.

Aboy was lately fined 83 cents, with 84,97 costs, for disturbing a Methodist meeting at Wesiminster; and ordered to be kept in custody till the amount was paid.

Extract from the Mass. Laws.

"Be it further enacted, by the authority aforesaid, that if any person shall, on the Lord's day, within the walls of any house of public worship, behave rudely or indecently, he or she shall pay a fine, not more than

forty shillings, nor less than five shillings.
"And be itenacted, by the authority aforesaid, that if any person or persons, either on the Lord's Day, or at any other time, shall wilfully interrupt or disturb ny assembly of people met for the public worship of God, within the place of their assembling, or out of it, he or they shall severally pay a fine not exceding ten pounds, nor less than twenty shillings.

WAR. Wars have in all ages been a dreadful scourge to mankind. But history exhibits none so sanguinary and destructive as those engendered by the ever to be deplored French Revolution, particularly those waged Bonaparte after his accession to supreme power.

A French writer of eminence calculated the destruc-

tion of men in these wars as follows: 1. The war in St. Domingo in 1801, sol-Whites of the Island, 50,000

The war with England, from 1802 to 1804, 200,000 The invasion of Egypt,
The winter campaign of 1805-6,
The campaign of Calabria, from 1805 to 150,000

1807. The war of the north from 1806 to 1807, 300,000 The war of Spain, from 1807 to 1813, French and Allies, English, Spaniards,

and Portuguese, 2,100,000 8. The war of Germany and Poland in 1809, 300,000 The campaign of 1813, French & Allies, 500,000 Russians, Poles, &c 10. The campaign of 1803, 450,000 Making a total of upwards of five millions of the

uman race.

### CHINA.

The following maxims are from the Keapaon, or Book of a hundred negative precepts. The Chinese Gleaner remarks, that although this work is not respectively.

Gieaner remarks, that although this work is not respected like a religious book, it contains the prevailing sentiments of the people, and "may be a good standard whereby to judge of their common opinions."

"Speculate not on distant things. Love not beauty without bounds. Do not give way to anger. Do not enrage men who love to strike. Do not abuse the conditions of providence. Do not love strikes and providence. good things of providence. Do not love extravagance, nor be over-anxious about being completely provided for. Think not of things which are above your station.

Do not destroy life. Between two parties do not speak swords here and flatteries there. Do not stir up troubles. Be not the president of a lantern-head Socioty (a high of all high statements). ety, (a kind of club, either religious, or convivial.)
Do not cut and carve the poor. Do not oppress the orphan and widow. Do not learn unprofitable things Do not be ashamed of bad food and coarse clothing. Do not build summer houses. Do not buy useless Do not associate with great people. Do not talk of men's domestic affairs, nor tell secrets. Do not put a stop to any good affair. Do not bring up other men's concerns (in conversation.) Do not laugh at men's appearances. Do not blame a man for relations. Do not blame wickedness too much. Do not plainly call yourself true. Be not proud of your wealth, nor complain of your pover-Do not interrupt men in conversation, nor call yourself clever. Do not say any thing that has a befood and clothing. Do not interrupt men's pleasant chit chat. Do not take a book for your pillow. Do not give books to women to lay up their needle and thread in. Do not cover jars or bottles with paper that has letters on it. Do not give such paper women to cut out patterns with

#### A NEW YEAR'S GIFT FROM A MINISTER TO HIS PEOPLE.

A Question for every day .- Acts 3: 6. Lord's Day .- How can I best please God, and

Monday. - What must be my conduct to-day, to ove that the Sabbath was spent profitably to myself and acceptably to God?

Tuesday.—What shall I do to-day for the benefit

my relations, and of the poor, and of my enemies? Wednesday.—Are there any persons in the world ho need my compassion and help, and what does the

who need my compassion and help, and what does the golden rule require I should do for them?

Thursday.—How can I best promote the welfare of society? can I do any thing to reform its manners, purify its morals, and increase its happinesa?

Friday.—What errors in my own opinions and practice, must I correct, to render my example most useful?

Saturday .- What good have I left undone I should have done, and what other sins have I committed which must be confessed and forsaken that I

may find mercy! Saturday Evening .- Do I possess any more thankfollows to God, and am I better prepared to leave the world than at the commencement of the week?

A HINT TO BUILDERS AND OTHERS. When Sir Christopher Wren was building St. Paul's Cathedral he affixed these words to different parts of

Whereas, among Labourers, &c. that ungodly custom of Swearing is too frequently heard, to the dishon-our of God and contempt of authority; and to the end therefore that such impiety may be utterly banished om these works, intended for the service of God and he Honour of Religion, it is ordered, that profane Swearing shall be a sufficient crime to dis borer that comes to the call; and the Clerk of the works, upon sufficient proof, shall dismiss them accor And that if any master working by task, shall not upon admonition reform the profanation am his apprentices, servants, and labourers, it shall be construed his fault; and he shall be liable to be censured by the Commiss

oners." We recommend the above to the consideration of all persons engaged in building the New Churches,\* or any other places for divine worship.

\* Nearly \$2,000,000 has lately been appropriated

by Parliament for repairing and building Churches.

For the Recorder & Telegraph.
GLYNVILLE, N. H. APRIL 2, 1825. This village, formerly called Littleton Village, is ow called Glynville, and the name of the Post-office this place has lately been changed from Littleton to Glynville.

Glynville is a flourishing little village, situated on osuck river, in the southerly part of northern extremity of the county of Grafton, N. H., about 20 miles from the celebrated notch of White Mountains near Mount Washington, about 140 niles from the city of Boston, and nearly the same distance from Montreal, in Canada. All travellers who pass up the valley of Connecticut river, to visit Mount Washington, pass through Glynville, the last village on this rout to the mountain. The number The number of veral summers past, and is annually increasing. The water of Amonoosuck is sufficient to move a great amount of machinery, and its falls in Glynville, over an entire ledge of rock, afford great conveniences for mills and factories.

## ORDINATION.

The Rev. ISEARL GURLEY Rose was ordained to the ministry in the 2d Church and Society in Canterbury, on the 9th ult. Introductory prayer by the Rev. bury, on the 9th uit. Introductory prayer by the Rev. Chauncey Booth, of Coventry—Sermon by Rev. Orin Fowler, of Plainfield—Consecrating prayer by Rev. Jesse Fisher, of Scotland—Charge by Rev. Levi Nelson, of Lisbon—Right Hand of Fellowship by Rev. Thomas J. Murdock, of Canterbury -Concluding prayer by Rev. Daniel G. Sprague, of Hampton.

The African School in Pittsburgh, (Penn.) exhibits The Arrican school in Fittsburgh, (Fenn.) exhibits the novel sight of a grandfather, father, and son, employed in the same school, at the same time, in learning the word of God. In this school, a colored woman, and in another school many young persons, have become worthy members of the church of God.

Power of Gunpowder .- A few days ago, on the upper section of the James river canal, a mass of rocks weighing 544 tons, was fractured by one blast: the rock was 65 feet long, 10 feet broad, and 11 feet thick.

Napoleon Buonaparte, during his military career, fought fifty pitched battles—ten more than Cæsar. He who puts off repentance till tomorrow has one day more to repent of and one day less to do it in

FOR THE RECORDER'S TELEGRAPH Hartford, Con. Messrs. Goodwi. Hartfora, Con. Messrs. Goodwin & Co. New-York Citty, Mr. J. P. Have:, No. 182, Bro Utica, N. Y. Mr. Andrew Merrill. Youngstown, N. Y. A. G. Hinman, Esq. Newark, N. J. Matthias Day, Postmaster. Philadelphia, Mr. E. Littell. Philadelphia, Mr. E. Littell. Charleston, S. C. Mr. Joseph Tyler. Statesville, W. C. Rev. Daniel Gould. Harrisburg, Pa. M. McKenney, Esq. Washington, C. D. Rev. Reuben Post. Wilmington, Del. Mr. Joseph Scott. Marietta, Ohio, Mr. David Putnam. Marietta, Ohio, Mr. David Pu Fredericksburg, Va. Mr. Wm. 6 Petersburg, Va. Mr. Abel Head. Wm. G. Ladd. Petersburg, Va. Mr. Abel Head.

Nashville, Ten. Dr. Hayes.

Kingston, U. C. Mr. E. W. Armstrong.

Montreal, L. C. Mr. Elisha Lyman.

Halifax, N. S. J. Howe, Esq. Postmaster.

Portland, Me. Mr. Wm. Hyde.

Rath. Ma. Mr. Hangy Hyde. Bath, Me. Mr. Henry Hyde Bangor, Me. Rev. B. Fowler. Brattleboro', Vt. Mr. A. Green, Postmaster Brattleboro', Vt. Mr. A. Green, Postmaste Middlebury, Vt. Dr. E. Brewster. Salem, Ms. Messrs. Whipple & Lawrence. Newburyport, Ms. Mr. Charles Whipple Portsmouth, N. H. Mr. T. H. Miller. Northampton, Dea E. S. Phelps.
Pittsfield, Ms. Joshua Danforth Esq. Post Ma Detroit, Mich. Ter. Mr. Franklin B

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